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Health and Prosperity - - - 1
Charles Fillmore

The Church of Christ - - - - 7
Van Scoten

Expressing Individual Power - - 19
Elmer Gifford

How Near Is Heaven! - - - 26
Grace Irene Carroll

Hints to Truth Students - - - 33
Leo Virgo

This Is a Promise - - - - - 36
Sheldon Shepard

Thy Plenty Is Sufficient for Me - 42
Beverly E. Finch

"Concerning Spiritual Gifts" - 49
Enid Beaupré

Sunday Lessons - - - - - 56

*Peace Be Unto You*

v. 104
1946 11

# *Healing & Prosperity Thought*

TO BE USED FROM

*JANUARY 20 to FEBRUARY 19*

*Healing:* My thoughts are harmonized by Spirit, and good health is thereby founded and sustained. "Through wisdom is a house builded, and by understanding it is established."

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

*Prosperity:* This day and every day I decree divine prosperity in all my affairs. "Thou shalt also decree a thing, and it shall be established unto thee."

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

*(For an explanation of these thoughts turn to next page.)*

UNITY

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# UNITY

*Devoted to Christian Healing*

CHARLES FILLMORE, *Editor* — GEORGE E. CARPENTER, *Associate Editor*

VOLUME 104 — JANUARY, 1946 — NUMBER 1


## *Health and Prosperity*

### IN THE BEGINNING GOD

CHARLES FILLMORE

EVERY ENTERPRISE great or small is founded on intelligence as its guide and inspiration. Man is an enterprise, the most important that God has undertaken, because man has been given the power of determination and freedom of will, by which he can decide all things affecting his life, wisely or unwisely, as he may decree. So man's mind and body are founded on wisdom and understanding as the first and most important factors in demonstrating their perfection.

The question of freedom of will has been debated for ages by philosophers and theologians without being definitely settled, because the reasoning has been based upon human thought instead of spiritual ideas. When man reasons in time and space he fails to comprehend the limitless capacity of a realm of mind in which the creations of sense are unknown.

Man is endowed with the ability to function in a kingdom of mind, in which ideas float in freedom and from which he may choose and be freed from the bondage of sense reasoning.

In the story of creation as given in Genesis we read that in the beginning God (Elohim) said, "Let us make man." Elohim is plural, and the inference is that there were several creative beings in conference. But spiritual understanding reveals that God is Mind and that Mind is composed of ideas and that each idea stands forth in its individual identity and that all through its creative processes it retains this identity in spite of the efforts of the personal man to submerge it. Jehovah is a combination in personality of life, love, power, and all the attributes of Being. These attributes of Being may be said to be trapped in personality for a purpose, and that purpose is the realization by man that his origin is in an ideal and his ultimate destiny is to comprehend this ideal as an unlimited combination of ideas acting through him to make the perfect man manifest.

Jesus said, "I speak not from myself [the personal]: but the Father [Mind] abiding in me doeth his works."

Wisdom and understanding must be incorporated into man's consciousness before he can successfully proceed to a safe unfoldment of life. In whatever stage of this unfoldment man may find himself he can proclaim his innate knowing, and this, like Aladdin's lamp, will cause his wish to appear. The man deep in intellectual reasoning will pronounce this a fairy story and proceed to labor for his wisdom by the sweat on his face.

When Elohim said, "Let there be light," the match was applied that released the cosmic energy implanted in all ideas and the way opened for its pent-up splendor to appear. When any man proclaims, "The Spirit of wisdom implanted in me in the beginning is now a glowing light in my consciousness," he unchains the imprisoned giant that conquers the world. What form this will take in making itself manifest is a matter for the aspirant to determine. Man can be what he wills to be. We are all geniuses. Exercise your genius. If you don't, it will rust for want of use. A discerner of Spirit once said, "Courage of soul is necessary for the triumph of genius."

The courage here referred to is not the courage that confronts the cannon's mouth without a tremor but a certain boldness in proclaiming the truth. The standards of thought and act prevalent in the world are as formidable as an army, and it is only now and then that one finds a soul bold enough to battle with them successfully. We all stand in fear of offending people by doing or saying that which will cause them to criticize us.

Jesus is not considered to have been a genius, but He was. He was the greatest genius that ever lived. No man before Him had been fearless enough to proclaim that God was within him. When Jesus' companions and followers asked Him to show them the Father that He talked so much about, He replied that those who saw Him also saw the Father. Then they cried that He was worthy of death because He made Himself God. So even to this day those who ignorantly think of God as a person rather than as

all-pervading Spirit look upon the appearance o Jesus as a special visit of God in person and that H will come again in the same guise. This view has le to a world of religious misconceptions and contra dictions. The great majority of theologians teach tha God lives in a physical heaven somewhere in th skies and that good people will go there and mee Him when they die. The great truth, as taught b Jesus, that God is Spirit and is the animating life i us all as it was in Him, is ignored and Jesus' person ality is presented to us by those who claim to speak with authority, as the one and only manifestation o divinity.

Philosophers the world over are calling for a wider religious education for the masses, and the inference is that it will be Christianity. Those who know the truth about God and the real status of Jesus are not enthusiastic about the prospect of the materialistic theology that passes for real Christianity being taught as the truth. There is great need of more literature and an army of competent teachers who can set forth and demonstrate what Jesus gave to the world as His doctrine.

The way of life taught by Jesus includes a panacea for every human need, mental, social, scientific, financial, medical, religious. He who incorporates the creative Spirit in his consciousness and carries out its inspiration will have the same mind in him that Jesus had, and will be able to say with Him, "All authority hath been given unto me in heaven and on earth." All power is given to everyone, but how and to what extent this power is used rests with the individual.

God-Mind may be compared to a great river that

has its beginnings in man's mind as a little streamlet and that broadens and deepens as it flows on until, like the Amazon, it is a hundred miles wide at its mouth and finally loses its identity in the ocean! As the ocean is formed by the rivers that flow into it so God is made manifest by the perfected souls that merge their identity in His and thereby become co-creators with Him in the development of another and finer universe. This mighty consummation may take several billion years—until the earth and the whole starry universe shall be "removed as a scroll when it is rolled up" and disappear. Shakespeare through Hamlet elaborates the end of all things.

"Our revels now are ended. These our actors,
As I foretold you, were all spirits, and
Are melted into air, into thin air;
And, like the baseless fabric of this vision,
The cloud-capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve;
And, like this insubstantial pageant faded,
Leave not a rack behind. We are such stuff
As dreams are made on, and our little life
Is rounded with a sleep."

But don't be alarmed at these prophecies of the end of the world. As Jesus taught, no one knoweth the end but the Father, and no man has yet attained spiritual unfoldment where he can read the beginning and the end of the plans of creative Mind.

The important issue before each one of us is how to unify our mind with God-Mind and thereby carry out the divine plan for us and the universe. First we need to realize that without God-Mind we are "such

stuff as dreams are made on, and our little life i rounded with a sleep."

We are not fulfilling our ideals because we hav ignored this necessity of unity with God-Mind and w must begin by applying the divine remedy to ou greatest need, which is more understanding and th healing that always follows. "Ye shall know th truth, and the truth shall make you free."

Study and apply the lessons given in *Teach Us t Pray* and the many other books now accessible t followers of Jesus, and your way will be brightene by the possession of that pearl of great price, spirit ual understanding.

## HOME

*Lois Snelling*

'T is home a man, contented, turns his face
When the long day is done;
A woman sings amid her simple tasks,
And little children run.

Here quiet love is cornerstone of all
And faith a citadel;
Here understanding holds the strands of thought
And weaves its pleasant spell.

'T is here that prayers are said and lives are built;
And though the feet may roam,
This sacred place shall ever hold the heart,
This place that is a home!

# *The Church of Christ*

VAN SCOTEN

IN THE PRESENT article I intend no condemnation of the church of today, for I firmly believe that the church here on earth has a vital part in the life of every human being. The church stands as an outward visible symbol of the true church of Christ which is within the hearts of all men. Nor do I want to give the impression that Unity wants the reader to give up his church. The purpose of Unity is not to found another sect but to give a deeper and fuller expression of Christian principles than is ordinarily allowed in the regular churches.

I have been a Unity student for some twenty years or rather, I should say, I have been one off and on, because at first I sought it only when I was in a "jam," so to speak. When a problem confronted me I would resort to Truth. Once we have tasted Truth we always come back to it when in need. Why? Because it is the truth and nothing but the truth, pure and unadulterated. "Ye shall know the truth, and the truth shall make you free."

Some of our ministers no longer preach sermons on the Truth as taught by Jesus Christ. Instead I have heard them give splendid lectures on current events, prohibition, politics, child training, the war, their life history, and other subjects that have no bearing whatever on the doctrine of Jesus Christ. Is it any wonder that we hear people say that the church no longer satisfies their spiritual need (feeds their soul

with holy bread)? Dear child of God, search within your own heart and find the true church of Christ.

I have thought and pondered the question "Who is a Christian?" I believe a Christian is a person who believes in Jesus Christ and has faith in the doctrine He taught. That doctrine was based on love, the love of God and the love of neighbor, as is shown throughout the Gospels. A Christian is one who not only professes belief and faith in Jesus Christ and what He taught but who also lives and practices these doctrines of love in his everyday life, regardless of whether he goes to church or is a member of one of the denominations. "By their fruits ye shall know them." A true Christian lives the life; "faith apart from works is barren." His life is a living example of the Jesus Christ teaching. We have all known people who wouldn't think of missing church or some social activity connected with it whose lives did not measure up to the standard of love taught and demonstrated by Jesus Christ. Are they Christians? Meanwhile there are those who never go to church whose lives are holy examples of the Christ life. They are true Christians within their heart, for their life shows it forth. So we see that being a Christian does not depend upon a person's going to church, for he is nevertheless a Christian who lives and demonstrates a Christ life of love in his everyday affairs. He acknowledges God the Father as the only presence and power in his life and believes in His Son Jesus Christ. He tries to raise his life up to the Jesus Christ standard, and like Jesus, he can say, "I and the Father are one." He believes that the Christ man can lift himself higher and higher, until all negation and mor-

ality is removed and nothing short of perfection is ttained, and he stands side by side with Jesus Christ s a son of God. This is the true Christian, a member f the true church of Christ within his own heart.

Healing is a part of Christianity that the church f today no longer emphasizes as of much impor- ance. In the book *Jesus Christ Heals* Charles Fill- nore says: "The history of the Christian church ecords that during its first three hundred years the ollowers of Jesus healed the sick by prayer and hat healing was gradually dropped as the church be- ame prosperous and worldly. A layman from a rural listrict was being shown, by a bishop, the riches of a athedral. The bishop said, 'The church can no longer ay, "Silver and gold have I none!" ' 'No,' said the ayman, 'Neither can it say, "Take up thy bed, and valk." ' The strange thing is that this very impor- ant proof of the Spirit's work in Christian healing hould have been neglected for so many hundred ears when Jesus gave it as one of the signs of a be- iever: "These signs shall accompany them that be- ieve: in my name shall they cast out demons; they hall speak with new tongues; they shall take up erpents, and if they drink any deadly thing, it shall n no wise hurt them; they shall lay hands on the ick, and they shall recover."

This is why many churchgoing people fail to find ealing in their own church, hence seek it elsewhere. n my own case when quite a young girl I sought ealing through my own church and was told I would e healed if it was God's will; if not, He would give ne the strength to bear my affliction. I rebelled at this erdict, for even though I was young in religion

something told me something was wrong about tha teaching; for the church leaders taught that God i love, a loving Father, and in the next breath the said that if it was God's will I should be healed. said to myself: "No, no, a thousand times no. It can' be, for how could a loving Father will anything fo me but perfect health."

Fortunately shortly after this I found Unity, whicl teaches that God's will for man is perfect life an health and that the prayer of faith will save the sick and resurrect the body here and now. Was this no better than a flat-on-your-back or wheel-chair exist ence for the rest of one's life? We must realize tha God's will for us is perfect health, that our body is a temple (church) of God.

Did Jesus ever organize a church here on earth? No, He did not; nor did He give His disciples or any-one else the right to do so. Jesus said to Peter, "Upon this rock I build my church." Among all the disciples it was Peter who stood for faith. Thus when Jesus said this to Peter He meant that He was building His church on the rock or foundation of faith. No church, either the true church of Christ within or the outer church organization can exist without faith: faith in God and His Son Jesus Christ and faith in God's creation, perfect man. When Jesus spoke these words to Peter He was not referring to an external church with man-made creeds and doctrines.

I am sure that if Jesus had intended His church to be an outer structure He would have built one to show us what He wanted. But Jesus foresaw that man would build a structure and rule it with his iron will and with creeds and doctrines, thus hindering

the free working of the Holy Spirit within each individual. He knew there would be as many interpretations and creeds as there were individuals founding churches, and each would declare his to be the right interpretation; and this is just what has happened.

The church that Jesus built was a spiritual one. He still stands at the head of that church, with His Holy Spirit as its only teacher and interpreter. It is without a man-made creed or doctrine, nor is it contained within walls of stone, brick, and mortar. Just so long as you cling to creeds you hinder the true church of Christ from becoming manifest within you.

In order to establish this true church of Christ in you you must build a new consciousness (a "new mind"), letting Spirit have full dominion and power in your life. In no other way can the whole Truth be made manifest in you and through you. God is mind and the church of Christ is formed in mind. It is a spiritual edifice, a church without beginning and without end that will endure from everlasting to everlasting. It is a temple of the living God. The Christ always presides at this holy shrine within your own body. "Know ye not that your body is a temple of the Holy Spirit which is in you." You can bow in silent prayer before this altar within you at any time of day or night. It is here in the secret place of the Most High (the kingdom of heaven) that the "still small voice" speaks and you touch the presence of the Most Holy One.

Is it hard for you to believe that your body is a church temple? When you come into the realization that your body is a temple (church) of God you will

be lifted up out of mortality, sickness, sin, and error Then will your life radiate the light of the indwelling Christ. It will shine forth from you and others will feel its healing, uplifting glow as it radiates from you. When you recognize it others cannot help but recognize it too; for if you are lifted up you will draw others up also. Jesus said, "And I, if I be lifted up from the earth [sense consciousness], will draw all men unto myself." Is it not wonderful to know that you really are a temple of God, a source of light and inspiration for the uplift of His kingdom? Suppose you spend the next fifteen minutes thinking about this beautiful temple of God. If you spent that much time every day in this manner how do you suppose it would affect you and your fellow men?

People who have been brought up on creeds and doctrines believe that Jesus taught a religion for the salvation of the soul in the life to come, salvation after death. I heard a person say not long ago: "I want a practical religion for my everyday life, not all this talk about salvation after death. I'm interested in the now." Yes, indeed we should be interested in the now; for Jesus said, "The kingdom of God is within you." In II Corinthians 6:2 we are told, "Now is the acceptable time; behold, now is the day of salvation."

Jesus taught an exact science which has to do with life here today, not in some place hereafter called "heaven." If we live the life based on the doctrine of Jesus Christ, which is love of God and love of our neighbor, then our next life on earth through reincarnation will take care of itself. The church of Jesus Christ is not just a Sunday go-to-meetin'-place but is

a living, exact science that fits into every department of man's life, mind, body, and affairs. His very body is a temple aglow with the light of the indwelling Christ.

Do we for a moment doubt that God's laws are a science. Let us think of the universe, the planets, the moon, the stars, the sun, and the perfect harmony with which they function. Think of the laws of nature—the life within the acorn that grows into a mighty oak. Think of the laws of life and reproduction that bring forth a new life. Think of the health in your own body that enables a cut to heal so perfectly. Does it all seem so unexplainable to our finite mind? But not so to the mind of God. We must have that mind in us which was also in Christ Jesus, then will all things be revealed to us. Can you still doubt that God's laws are scientific and what Jesus taught was but an exact science of God's law? The true church of Christ, Christianity, is an exact science. What Jesus taught was a religion of spiritual science based on scientific laws.

We were taught in our childhood to believe in a certain creed or faith, but does this necessarily mean that we must go through life never changing our ideas or growing, never allowing the Holy Spirit in us to reveal newer and deeper truths of Spirit? Would you want to go through life with the same old teething ring in your mouth and always and forever tied to your mother's apron strings? No; like a child of God you grow physically and mentally. Then is it any wonder that we should also want to grow and develop spiritually? We can do that with the help of the one and only teacher, the Holy Spirit.

But we cannot grow if we continue to depend on th old beliefs and creeds of our church forefathers. W must break down all barriers that exist between th religions and let the Holy Spirit within us guide u and teach us. Jesus said, "The Holy Spirit, whom th Father will send in my name, he shall teach you al things, and bring to your remembrance all that said unto you."

Like Paul, who said, "Prove all things; hold fas that which is good," we too must with the guidanc of the Holy Spirit prove religion and cleave to tha which appeals to us according to our understanding We are all on different rungs of the ladder of spirit uality, and it certainly does not behoove any of us t criticize any brother who does not believe as we do When we see with the "single eye" of Spirit th whole Truth will be revealed to us and all seemin differences of interpretation that exists between th churches will be eliminated. Each one of us with th guidance of his own indwelling Christ, the Holy Spirit within him, must seek to know the Truth o God that is written within his own soul. The livin Word is written within the heart of man and th Holy Spirit is its only interpreter.

In the book *Lessons in Truth* is this passage "Every time you try to limit God's manifestation o Himself in any person or through any person, in orde to make that manifestation conform to what yo see as Truth, you are only crying loudly: 'Ho! every one, come and view my narrowness and my igno rance!' . . . just as there is less separation betwee the spokes of a wheel the nearer they get to the hub so you will find that the nearer you both come to th

perfect Center, which is the Father, the less difference will there be between you and your brother."

The fact that the churches and religious leaders cannot agree upon certain facts of faith is proof that we must seek the revelation of Truth for ourselves from the Holy Spirit within and accept it as our only guide and teacher. "Ye shall know the truth, and the truth shall make you free."

Unity does not profess to be an infallible guide, but believes that its views will change as the Spirit within teaches until nothing short of the perfect Truth exists. This is as it should be, for if Unity refused to change its views it would cease to grow in spirituality. Unity teaches that the Holy Spirit within is the only teacher and everyone must learn to depend on it and be guided by it. No person living has done it, and there is no church organization that has yet reached such a perfect understanding of Truth that it can stand up and say; "Here is all the Truth about God. There is nothing more, so do not seek any further." There are still many wonderful things for God to reveal to all of us when we are ready for them. "God is no respecter of persons." He reveals to all alike as we pray and open our mind to the one Mind.

If a person has opened his soul to the inflowing and the outpouring of the Holy Spirit then he could not possibly stand still and believe the same thoughts and ideas about God and the universe. It is our narrowness, our closed mind, that is holding us back, that binds us to old creeds and to doctrines made by man.

God does not reveal all His wonders to us at

once. But as we grow in Spirit and become ready to receive more knowledge God reveals His kingdom to us, and not before. Suppose God revealed a certain law to us before we knew how to handle it. How many of us would be tempted to turn water into wine or stones into bread. What fools we would make of ourselves. Do you think it would be a very wise God who would reveal to us the wonders of His kingdom while we were still in the kindergarten class? No, indeed; we must work, pray, and be ready to receive further instruction. It is true we must become as little children in faith, but this does not mean that God will reveal all His wonders to us while we are children.

If Jesus had appointed or authorized any group of men or ecclesiastical body to formulate doctrines creeds, for our salvation, and if He had not Himself said that He would send the Comforter, the Holy Spirit, who would teach us all things, then I could believe these man-made creeds and doctrines to be infallible guides, and I should have no excuse for ever seeking further or believing anything else.

The outer church is a helpful guide in the beginning of one's search for the Truth of God, but we must not stop growing. Jesus said, "I have yet many things to say unto you, but ye cannot bear them now."

We must open our mind to the free working of the Holy Spirit. The Holy Spirit cannot work in a person who is prejudiced and who is narrow mindedly and stubbornly holding onto old beliefs. Open your mind and let go of all old beliefs that are holding you back, for it is only in this way that the

new Christ structure can be set up within your heart.

I have known many people, including myself, who after finding the true church of Christ within themselves feared to break away from the old creeds and beliefs of their childhood because of what family and friends would say. It is quite natural that these people cannot be expected to understand our new attitude toward the truth church of Christ. But our first duty is to the Christ within. What would He have us do? Follow Him.

When we come into Truth with a new understanding of the church we must expect to meet opposition from those who have not yet reached this higher level of spiritual understanding where they can recognize their body as a temple of God and the Holy Spirit as the only teacher and mediator between them and God. But we must not be rebellious; instead we should radiate so much love to those who oppose us that whatever they say against Truth will fade into nothingness.

Remember, you do not have to defend the Truth. Because it is the Truth it needs no defense. Stand still, stand steadfast, and Truth will rise triumphant above all scathing remarks made against it. After the crucifixion of Truth there will be a glorious resurrection and Truth will stand victorious. For this we can afford to stand steadfast.

Unity students are taught to acknowledge the truth taught by all religions, to believe all the doctrines of Christianity spiritually interpreted, and to withhold criticism of that which they cannot understand or agree upon.

We must send forth a blessing to others who are

speaking the Truth even though their interpretation or mode of approach is not the same as ours. They too are spreading the Truth, the gospel, the "good news," the same as we, and they have as much right to speak the Truth as we have. The Truth underlying all religions is fundamentally the same. If we should take all the religious beliefs pull them apart, stew them up, and boil them down, we should finally get back to the basic laws of Being. It matters little how we formulate the words of Truth; nor does God care one iota whether we say, "God is love" or "Love is God," just so long as we love Him and worship Him as the one Supreme Being in our life.

Dear child of God, let us set aside all prejudices and differences and recognize the true church of Christ. Let us pray in faith that the Holy Spirit reveal to us the Truth and that the true church of Christ be set up in the hearts of all men.

## FAITH

*Orlena Pinkston*

Gray skies. Mist and murkiness and fog.

That dismal feeling of depression and snuffed-out enthusiasm.

That dragging weariness of heart and sense of hopelessness.

Then suddenly the sun comes out in golden splendor like a gorgeous gift emerging from its tissue-paper wrappings.

We are instantly filled with bright new enthusiasm and energy and vim.

Sun behind a cloud! Gift within the wrappings!
O we of little faith!

# *Expressing Individual Power*

ELMER GIFFORD

ONE OF THE principal problems of the beginning student of Unity is his inclination to indulge in too much study or theory and too little application or practice. It is fundamental in metaphysics that we only really know that which we can demonstrate. It is only through direct contact with reality that real experience is born. This is indicated by the fact that Thomas could not believe unless he touched or made direct contact with his Lord. So we arrive at the conclusion that if there is any field of research where practical application is necessary it is in the metaphysical field.

Charles Fillmore recognized this in his classes, where he said a number of times that too much study and too little practice will undoubtedly result in a state of metaphysical indigestion. Even as too much undigested food causes distress so undigested concepts cause mental distress or clogging of the mind. Lack of application results in confusion. There is no knowing apart from being and doing. Therefore let us consider the ways and means of expressing our individual power.

It is basic that all is mind and mind in process of manifestation. Therefore the body is mind in form; environment is consciousness in extension or expression. It is possible for each and every one of us to understand the secret of individual power and to realize this power in practical expression if we will

remember that we are working with and in mind. It is not fantastic to suppose that everyone may be the "caption" of his soul and master of his destiny. One of the great secrets of expressing individual power is the realization that man is a builder in the realm of mind and that in the realm of mind he must, through the use of imagination, construct and build thought by thought, concept by concept that structure which he hopes to inhabit and see manifested.

Individual power does not mean personal power. Individual power is the power of God released through the perfectly functioning consciousness. Limitless power is released through the righteous activity of thought in the kingdom of heaven. To speak of thought being active in the kingdom of heaven need not be difficult at all. It is something that each one may understand and practice. For thought to be active in the kingdom of heaven we must not think of a faraway place, for no separation exists between the real man within and the kingdom of heaven. The activity of thought "in heaven" really means mental activity having to do with the good, the true, the pure, and the beautiful. Not long ago we heard the story of a father who one day was observing the behavior of his little daughter. He noticed that the young lady was sitting very quietly, with a very pleasant smile upon her face. The father, being curious, asked the child, "What are you thinking that makes you smile that way?" She replied, "I am thinking such a pretty thought." This little story holds much significance for those who seek to think in the kingdom of heaven. Broadly speaking, we might say that our "pretty" thoughts are those

thoughts which are active in heaven.

Man must learn to control his mental states and indulge in pretty thoughts if he expects to assert his real dominion and mastery. Likewise man must learn to control his mental states or they will control him. The great privilege of man is choice, and he has two choices. Either he controls his mental activity or it controls him. If his mental activity controls him he is the slave of circumstances and conditions. If he is the ruler of the activity of mind, then he is the master of circumstances and conditions.

The unrighteous activity of thought constitutes what the Bible calls "the adversary"; but Jesus assures us, "I have given you authority . . . over all the power of the enemy." This is spoken of the real man within, and the laws of God are perfect and immutable. They are to be depended upon. Therefore in facing the adversary of wrong thought you may realize with assurance that "with God all things are possible." In the measure that your thought is "with God," in that measure do you have power to accomplish all things and to express your own individual power. By the same token, to the degree that your thought is not in or "with God," to that degree you will experience frustration, defeat, and inharmony. Man has so long functioned in human, material consciousness that he automatically identifies himself with the world. His conscious identification is therefore with the realm of difficulty, inharmony, and discord. He has thought of himself as mortal man, thereby placing himself under the dominion of circumstances and conditions. As he identifies himself with human consciousness he shuts himself off from

the great blessings of his true being. As Truth students we must all seek to center ourselves in the realm of active spiritual ideas. You have been given "authority . . . over all the power of the enemy," and these things you can accomplish.

The presence of your individual power awaits your attention in order to become active as the answer to any particular need in your life. This great reservoir of divine power is your mental and spiritual medicine cabinet to which you may go at any time and, we might add, under any circumstances, there to find the specific answer to your specific need. We hear many negative expressions, and perhaps you have been guilty more or less unconsciously of using negative statements such as "I don't feel well." But remember your mental medicine cabinet. God is your life; arise and walk, you are healed. It is the practice of the presence of God that heals, and only as you are with God in thought will your healing spring forth speedily. To think about God is to be with God and to experience the fullness of His presence.

Have you ever believed that a certain tendency in your nature is hereditary and that nothing really can be done about it? To believe this is to confine your individual power, for you are born of Spirit, your life is from above, free and unrestricted.

In these days of much work and many demands you have no doubt heard it said—or could you have said it yourself?—"I am tired." Remember that such an utterance is a treatment, and the body will quickly respond to the thought back of it. The body is like Mary's lamb who always went where Mary went. If there is a tired thought in consciousness, then the

body follows that idea and expresses tiredness. Your treatment should be: "I am not tired; I am alive, alive with the vigor and vitality of tireless Spirit."

Sometimes we hear the confession "I am blue" or "I am unhappy," but this cannot be true of you as a son of God; for unhappiness is an evidence of incompleteness, and you are a son of God, complete in every aspect of your being. You are the completeness of divine life and joy, and the joy of the Lord is manifested through you completely and joyously.

Many times we find someone laboring under the belief that he can lose something or that some part of his good can be taken away; but in the practice of the presence of God every person realizes that his good is in God and that he can never be separated from his good by any circumstance or any person. No part of your good can be separated from you or misplaced in Divine Mind. You can only find and accumulate more and more of your good.

Some people seem to think it is the sign of an advanced soul to "feel things terribly." Actually it is a sign of mental laziness. It means that there is a sort of morbid enjoyment in the rehashing of old slights, remorses, and resentments. But you are that in the mind of God which cannot be touched or hurt by any of the imperfections of the world. Divine impersonality therefore sets you free from all criticism and condemnation. Putting on the armor of light, you are impregnable to adverse thought.

Have you ever wished that you were in a different work or profession? Perhaps you could be. Perhaps you are justified in so wishing, but the first step in the betterment of this particular condition is to

treat it diligently with the thought that your work is the activity of the one Mind, and as you treat it and pray in this manner you will be opening the gates to a richer and fuller experience in life. Your mental and spiritual medicine cabinet contains the Truth of Being for every need.

Those who seek the secret of individual power must learn to cast aside mental debris that keeps them tied and bound in material consciousness. There are many memories that limit us. We keep lying about in our mental house a lot of back numbers that have no place in the sacred temple of the one Mind. A housekeeper, surprised by the arrival of unexpected guests, may close the bedroom door upon unmade beds and a generally untidy room. There are certain doors in our mental house that we must remember to shut if we are to find the secret of individual power. We make a great point of protecting our body with the utmost care. This is commendable and certainly as it should be, considering that the body is the temple of the living Spirit. Yet insofar as our mind is concerned we allow certain doors to stand open to many detrimental influences. It is possible to protect our mind just as we protect our body. We protect our mind by learning to shut doors against all trashy thoughts and mental ugliness. You can close the doors of your mind against the depressing memories of remorse, grief, guilt or fear. You can control your thought. You can be like Paul, who said: "Forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

To realize the secret of your individual power and to practice the presence of God you must remember this. Your divine capacity, the divine presence, will only grow in the activity of giving. This is the great distinction between mortal man and divine man. Mortal man is concerned with what he can get. Divine man contemplates what he can give. Therefore you must remember that the only way for the presence of God and the capacity of His divine nature to grow and expand within your own mind and heart is for you to "give God away."

God is not a private affair. God is a universal experience and only as you do your part in radiating His presence, His power, His love and goodness in your world and your environment will you grow in individual power. It is impossible to know the love of God apart from the love of His humanity. You will never know the joy of the Lord until you have in some measure quickened the feeling of joy in those around you. You will never know the wholeness, the strength, and the perfection of God until you have found your completeness by knowing your oneness with all men.

In these and other ways that will occur to you you become a channel of expression of divine power, receiving a blessing, becoming a blessing, shining forth with a divine radiance to bless, to harmonize, and to heal in an ever-increasing circle of spiritual influence and power.

*Perfect love holds the secret of the world's perfect liberty.*—J. G. HOLLAND

# *How Near Is Heaven!*

GRACE IRENE CARROLL

A YEARNING to know God and a desire to realize the heaven of His nearness seems implanted deep in every one of us. Yet because it is often latent this hunger for the Father is frequently found to manifest itself merely as an unrecognized and unacknowledged restlessness and discontent. We want something without being able to define just what it is we want. Then at times we seem to grope, to seek, and to call, and apparently no Father ever answers. All through the Scriptures we find this thirsty search for God being voiced. David says,

"As the hart panteth after the water brooks,
So panteth my soul after thee, O God.
My soul thirsteth for God, for the living God."

And again he says,

"Why hast thou forsaken me?
*Why art thou so* far from helping me, *and from* the words of my groaning? . . .
I cry in the daytime, but thou answerest not;
And in the night season, and am not silent."

And Job says, "I cry unto thee, and thou dost not answer me." Isaiah complains, "Verily thou art a God that hidest thyself." Jeremiah lifts his lamentation, "Thou hast covered thyself with a cloud, so that no prayer can pass through." While the prophet Habakuk exclaims in despondency, "O Jehovah, how long shall I cry, and thou wilt not hear?" Even the disciples, groping for understanding, said to Jesus, "Show

us the Father, and it sufficeth us." Conscious or unconscious, this groping after God seems universal. The whole creation indeed, like a flower ever turning toward the sun, is forever seeking Him.

Yet God is not really far away or hard to find. There are frequent comforting assurances of His accessibility to be found in the Bible. "Before they call, I will answer" is the promise; and "Ask, and it shall be given you, seek, and ye shall find, knock, and it shall be opened unto you" is all welcome assurance. If God then is so willingly ready to listen to our call and to come to us, why all these discouraged and weary complaints about an unrewarded search for Him? The answer is that, blind and ignorant as we are, we "ask amiss" and seek Him where He cannot be found. Paul offers the explanation when he says, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged." There it is. God does not really hide Himself: it is we who by our lack of spiritual discernment shut Him out. We look constantly to the material for our satisfactions and endeavor vainly to translate spiritual realities into material terms of mortal mutability. But that is futile. It cannot be done. It takes true spiritual insight to discern and appreciate spiritual verities. Because our search is misdirected we thus fail to realize how near is heaven.

However there *is* a certain fine feeling of restful contentment and satisfaction, an inward peace, that tells us God has heard our call and has answered. It stands as the recognized result of high thinking and right living, and it is this which should prove our

compensation and reward. Perhaps it was not intended, as so many seem erroneously to think, that in communing with the Deity we should necessarily always experience some sort of conscious ecstasy by which to set the act apart from ordinary life. Failing to experience any such ecstasy, many become convinced that their petitions are unheard or that God is unresponsive. But as one spiritually gifted writer has said: "God and man are not insulated personalities. It should require no supernatural ecstasy, no destruction of normal faculties, no transcendence of the human, for them to meet. It was not meant that we should merely enjoy a deedlessly passive and unspeakable rapture in God's presence. Healthy mysticism and realization of Truth lead to *activity* and the discovery of new duties. Saint Paul calls this activity an obedience to 'the heavenly vision,' and without such activity the heavenly visions would probably never come." This is to say that consciousness of the presence of divine power must incite us to service and should not permit us to rest content merely with any dreamy mysticism or ecstatic thrills, however pleasant these fleeting moments of rapturous emotion may undoubtedly prove.

On the mount of Transfiguration the disciples were so ecstatically uplifted by the sense of the divine presence that they wanted the feeling to last. So they proposed building three tabernacles and remaining there on the mount, away from all worldly contamination. The lesson Jesus taught was that service balances communion always. He led them back down the mountainside, into a teeming throng of humanity, where His very first act was one of service, the heal-

ing of the demented child. Walking with God implies service of the highest order, not service performed perfunctorily or grudgingly but a cheerful glad co-operation in the Father's plans, unanimity of mind, spirit, and life with His will. Times of heavenly visitation there may be, far apart though they often are; but they are intended only to strengthen us for ensuing duty. Without resultant action our periods of silent rhapsody fail of their meaning and tend to grow rarer or to fade completely. For there is a heaven to be attained in serving as well as in adoring.

Discovering the nearness of heaven is thus largely a matter of spiritual adjustment. Like Alice in Wonderland, we have simply to step through the looking glass—through and beyond the material manifestation of things into an acceptance of the kingdom of reality and Truth. Assuming an attitude of childlike trust and inward harmony, leaving all our wearisome troubles and fears wholly and lovingly in the hands of the Father, is what accomplishes for us the miracle of entering His heaven of peace. At times, for brief transported moments, we may experience the transient blessedness of a vivid awareness of God's immanence. For a peace that passes understanding floods the one who occasionally goes apart alone to meet God in the garden or on the hilltop, and waits in listening patience for His presence to be revealed. Vision and stimulus come in quiet and receptive moments only.

Yet walking with God is not necessarily restricted to solitary places or rare occasions. If we carry the spirit of communion with us always, the moments of emotional exaltation and realization may often

be experienced even in crossing a busy city square or riding in a crowded vehicle. The exultant song of the little meadow lark may even be heard in the deep stone-and-steel canyons of great crowded cities if the soul is alert and the spiritual ear attuned.

To keep in touch with the sustaining life of Spirit that we call "nearness to heaven" precludes all indulgence in worry or fear for the morrow. Jesus gave us the lesson about the lily of the field. Its beauty, He said, outshone even Solomon's glory, its fine texture and delicacy being beyond anything human art could produce. The lily, He explained, does not fret, does not toil to secure its needed quota of sunshine, air, moisture, or soil. God provides these. Nor does it ever try to lay up an extra supply for the following day. Because it is unburdened, unfretted, and unworried, the lily attracts to itself the power to grow and express its beauty and loveliness as God intended it should do. We, by contrast, expend our strength in all sorts of fear and anxiety, taking upon ourselves unnecessary burdens beyond the needs of the hour or the day, living a repressed and limited life tightly closed to any consciousness of the Father's care or of His comforting nearness. But sunshine cannot penetrate a closed shutter. Heaven is near only to him who opens his consciousness to it and who, trusting a loving God, dismisses all fears and worries.

It is good for us too to now and then get out into the open out-of-doors. Wide, silent spaces and great heights with commanding views inspire with a sense of the infinite that helps expand the inward vision. Twilight and the evening quiet before sleep comes,

when the hushed and muted voices of invisible choirs may reach consciousness, also have an elevating and soothing effect on thought. God walked in the garden "in the cool of the day," we are told. When we get inwardly quiet

"Our souls have sight of that immortal sea
Which brought us hither,
Can in a moment travel thither,
And see the children sport upon the shore,
And hear the mighty waters rolling evermore."

Such inspirational moments are precious for the spiritual stimulus they occasion. People imprison themselves within walls too much. The lives they live are too restricted and uninspired. To jump from a perch on an office stool or at a desk to the seat of an automobile and back again might be the act of a robot; whereas to get out occasionally afoot and alone into God's great world is to absorb some part of the strength and life and energy of the cosmos and to give the mind a chance to expand. Those who remain two thirds of the time indoors become as blanched physically and mentally as plants growing in a cellar. We need occasionally the expansive freedom of God's great, fresh, free out-of-doors, the blue cloud-navigated skies and wind-swept meadows where daisies grow and meadow larks sing, where trees shimmer in the breeze and there is beauty everywhere to inspire and uplift us and nourish in us a stimulating realization of spiritual realities. Living altogether in the cellar of material consciousness, we think sunless, hopeless, dreary thoughts. To get up and out into the sunlight of Truth helps us think hopeful, cheery, high thoughts instead of hopeless and

dreary ones, joy instead of sorrow, success instead of failure. Bright thoughts attract bright things to us. As has been said, in order to enter heaven we must take heaven with us. For heaven is largely a matter of consciousness, of deliberately living on the heights. It is near if we but grasp it, far away if we keep it so by worry, fear, or lack of trust. In a world where all is corruptible and vanishing, to grow conscious of the invisible real kingdom of Truth, so splendid, so imperishable, so secret and intangible yet so ineffably lovely and satisfying, is to find the pearl of great price, God's presence in His beautiful world and the heaven of His loving care.

All things are symbols. When we search for the spiritual meaning hidden in the material manifestation, even the air is suggestive of the fullness of God, of the Spirit that gives life and power to all things living; the sunshine becomes a symbol for joy, health, creative love, and His unfailing care; the hills stand for strength, the valleys for peace; sunrise suggests hope renewed, the sunset a promise of rest and recuperation, echoing the glory of accomplishments perfected and work well done. If we are spiritually alert hidden meanings will be revealed in even the most ordinary things, and the life of the soul will grow daily more completely manifest.

"Ask now the beasts, and they shall teach thee;
And the birds of the heavens, and they shall tell thee:

Or speak to the earth, and it shall teach thee;
And the fishes of the sea shall declare unto thee."

To walk with God, with not a shadow between our God and us! "Behold how near is heaven!"

# *Hints to Truth Students*

DON'T ALLOW yourself to get angry, petulant, or even impatient.

Don't allow envy, malice, revenge, or resentment a place in your mind. Such emotions set up crosscurrents in the consciousness that act upon the body and its tissues, affecting the bloodstream and the nervous system. Remember that every thought and emotion must in due time express itself.

Cultivate patience, forbearance, and love. "A soft answer turneth away wrath" is a truth of far-reaching importance. Therefore, think only loving thoughts, especially for those who may have wronged you.

Don't brood over the things of the past or the present. Many a soul is secretly hugging some fancied or real injury, and ignorantly suffering the consequence in a diseased body.

Don't let an accusing conscience nag you. Make peace with thine enemy quickly. Lay it all before the Lord, and it will be forgiven and its effects disappear.

Dismiss all such evidences of a lack of understanding of the divine harmonies of your being by your word of "denial," and affirm your unity with the omnipresent Spirit of peace, joy, and love.

Don't read descriptions of accidents, scandals, diseases, or any of the mortal brood of errors.

Read and think only of the good, the true, the pure, the beautiful, and affirm yourself to be one with these, the only real states of God and man.

Don't talk about your disease, your troubles, your poverty. Do not mention those appearances in others.

Talk about the abundance of everything for the use of man. Talk about the fact that health is the normal state and that it is much more apparent than disease. Think and talk about the many ways that health and harmony may be made manifest through the holding of right thoughts and the speaking of true words.

Many ask how these states of mind are made manifest in the body. It is in this way: Your body is both invisible and visible. The invisible part is sometimes called the subconscious. The basis of its form is the cell. Through the process of thinking you build into your brain and body millions of little cells that are endowed with just that quality of energy and intelligence which your word gives them. When you say, "I deny the belief in poverty or lack in myself and those about me," these little cells with one accord fall away from the "poverty consciousness." When you affirm, "The inexhaustible abundance of almighty God is now manifest in and through me," every cell swiftly flies to the true center in your consciousness, and each glows with a magnetic impulse that eventually attracts to you that which you desire.

When you brood over your troubles, losses, or failures, these little cells take on this brooding state of mind and in due time it is reflected in your body. When your mind dwells upon disease and you talk about it, you are filling these millions of cells with images of disease and they will reflect it back into your consciousness and you will come to look upon disease as a necessary evil instead of a passing illu-

sion. If you say, "I am weak," or "I am tired," these little cells throughout your body react like magic and a great lassitude takes possession of you. But if you say, "I am strong and vigorous with the strength and vigor of Spirit," they rush to the center of tension and array themselves like bands of living steel throughout your whole organism.

Not only those mentioned but each and every thought or emotion that you experience in daily life affects these little centers of energy and intelligence, and you must in due time get the result. A man shall be held accountable for his lightest word.

If you are harboring grief, fear, avarice, anger, jealousy, and lust, rest assured that they will show forth in many forms of fleshly discord.

But you can dissolve them. The word of Truth is powerful for the destruction of every error. Your true and good thoughts are bearing their fruit too, and you shall get the reaction in harmony, joy, and peace for every thought and word of love and Truth. —*Leo Virgo.*

## Blessing for Those Who Are Away

*The light of God surrounds you; the love of God infolds you; the power of God protects you; the presence of God watches over you; wherever you are God is!*

# *This Is a Promise*

SHELDON SHEPARD

A KINDERGARTEN TEACHER told me that if she can have contacts with a prospective pupil before his attitude toward school is formed, she can give him a yearning desire to begin school and a lasting liking for it as he goes along. She says she does it by picturing kindergarten and school as something to be desired and attained. She makes the invitation to school a promise—of pleasure, rewards, companions, congenial activity.

In making any kind of regulations we discover to our sorrow that every restriction, prohibition, or injunction carries within it some of the seeds of failure. Freedom is the way of life. Necessary as regulatory laws and procedures are, they never have the power of promises. They are useful only because we do not know the better way.

There is a scriptural assurance that has been of exceeding great value to students and worshipers through the centuries but that might have been more helpful if construed as a promise. Or perhaps it would have been even more fruitful if seen as the statement of a law obedience to which brings rich rewards.

"Be still, and know that I am God." This is the "promise" or law to which I refer. Interpreted as an instruction to be still and set yourself to knowing that the Lord is God, this great expression has been a refuge to many a weary soul. Given any heed at all,

construed in any manner, the pursuit of calmness in contemplation of the divine is a healing experience. A "quiet time," "inviting the Infinite," is always profitable.

There is additional significance in the realization that this is not an order but a promise. It is not a commandment to follow so much as a revelation of something that may be. It is not an order that we take a certain way of life but a way to discover the true order of life. Deeper meanings and greater opportunities are revealed in this statement if we understand that it means "Be still and you shall know that I am God."

The words "Be still" have proved in human experience to be a most effective help in attaining poise, becoming calm, sounding the inner depths for peace and power. It is so constructive and practical that perhaps the most widely used expression for immediate effect is "Be still" or "Be still, and know that I am God." There is a sound psychological reason for the virtue of this expression. Words definitely formulating results desired have a tendency to produce the result. Especially when our wishes are set in the same direction. Dr. David Harold Fink, in his popular book "Release from Nervous Tension," declares that muscles relax much more quickly and thoroughly if as we attempt relaxation we talk to the muscles. If we say, "Be still, relax, let go," we secure a quicker and better result than if we merely try to be quiet.

Doctor Fink's studies also reveal enough of the results of relaxation to lend credence to the statement that if one will be still one will know the pres-

ence of God. From his purely medical and psychological viewpoint he discovers in being still a release of health, peace, and inspiration that indeed is the presence of God.

Perhaps we should inquire just what we mean by this expression "Know that I am God." "Oh, I know that there is God all right," said one student in response to suggestions about this verse. "But it doesn't seem to make any difference." We are all accustomed to seeing persons with long creeds who behave as if they had no faith. Unquestionably the meaning contained in the words of the Psalmist involves something more than intellectual assent to the proposition that there is God. There is a ring about the statement that bespeaks results, significant understanding, a knowledge that is valuable.

This expression is in the 10th verse of the famous chapter that begins,

"God is our refuge and strength,
A very present help in trouble.
Therefore will we not fear, though the earth
do change,
And though the mountains be shaken into the
heart of the seas."

This is the glad song of an exultant spirit. Here is no teleological argument. It is a matter of triumphant personal experience.

Such satisfying victory we should expect then to be the knowledge of the Lord the Psalmist had in mind. "Just be still," he is saying in effect, "and you shall know that the Lord of hosts is with us;" that "there is a river, the streams whereof make glad the city of God."

One who really knows that "the Lord, he is God," will be filled with peace, will be in comfort, and know that the times which are in the hands of God have not lost their way. Such a one will look upon the world not with fear and envy and hate but with confidence and appreciation and love.

Now this is just what comes to a person when he obeys the invitation to "be still." He releases his tensions, and the quiet pleasure of ease steals through nerves and muscles. Relaxation is a definite experience with an accompanying sense of well-being. There are resultant delightful sensations, the opposites of haste, hurry, strain, "dis-ease." The psychologists claim that one cannot entertain a negative emotion while one is relaxed. He cannot be afraid, nor aroused in anger, nor stirred with hate, nor plagued by fear. He secures by being "still" a genuine part of the highest type of mystical experience. "The heart that is to be filled to the brim with holy joy must be held still."

Students of Truth understand the significance of this experience. They know that God is love, peace, the substance of all, and that the practice of relaxation, with receipt of its benefits, is a communion with the Lord. It is prayer and its answer.

In his time of stillness the worshiper somehow feels the presence of goodness in all his affairs and in the world. He is not disturbed by the worries and anxieties that had tortured him before. He secures the results of faith, the substance of that which he hoped for, the evidence in his own emotions of that which is unseen. He "knows" that the infinite goodness is God and that everything is in His charge.

This does not mean that in obeying the injunction to "be still" a person formulates a statement of his faith. He may even forget such definitions entirely. The study of theory, principles, and techniques is a different part of the student's life from his practice of the silence. Proper studies and correct active living prepare him for prayer and enrich him as he comes to his moments of stillness. But the knowledge of God that comes as a reward for his quiet is not a matter of definition, or formal statement, or rational understanding. It is rather the type of understanding for which all these exist. The person comes in such a moment to a subconscious realization of the goodness of everything. That is the sublime knowing that "He is God." The heart accepts. The source of emotions, of bodily conditions, and of destiny receive the knowledge of God, and the "river" makes glad also the city of his soul.

The task of silent prayer becomes much easier when we recognize the fact that the text of this discussion—"Be still, and know that I am God"—does not present two instructions or commands. I have known students to be burdened in their approach to the silence by the feeling that first they had to be still, and then they had to be busy knowing that He is God. So they settled down to be still and then stirred themselves up by strenuous efforts to "know." The effort however is involved only in the being still. Realization comes without effort. We "study to be quiet," as Paul says, and then in ease *let* the knowing come.

This interpretation makes it all much simpler. It is easier and more effective. It presents the natural

order of things. Be still and you will know that He is God. Be still and you will have faith. Be still and you will experience the presence of God. Be still and you will have peace and power.

Listen, world, world so torn and excited and strained, "be still." Take time to be quiet. Free your nerves and muscles from strain. Let your mind be quiet. Let deep, deep peace come to your heart. Then you will know. You will know your immediate joy. You will know the truth of the good in all. You will know the light on your pathway. You will "know that I am God."

## Earth's Children

*Pauline Tyson Stephens*

While sunrise paints the great world's rugged rim
With blues and golds,
And the sun glides swiftly on its way until
Twilight unfolds;
While fruitful stem and vine and bough emerge
From silent sod,
All creatures upward look and understand
That there is God.

While human hearts are wrapped with sympathy
For one another,
While the strong man lifts a weaker man
And calls him brother;
While knees still bend and eyes look up
To heights above;
While hope and faith live on—earth's children know
That God is love!

# *Thy Plenty Is Sufficient for Me*

BEVERLY E. FINCH

TO MOST OF US the word plenty represents the idea of abundance of material things, such as food, clothing, a home, a car, fuel, money, and many others of like nature. These are the visible things, but behind, under, and within these are the invisible things created by the Father out of the unseen spiritual substance—the omnipresent God consciousness—which also are represented by and comprehended within this word plenty. Without hidden roots there would be no tree; without the invisible things there would be no visible.

First in the list of "invisibles" is Spirit itself, through the compelling activity of which, brought to bear upon plastic substance by our spoken word, all the "visibles" have been and will be brought into form. So too are all the related invisibles given form, such as intelligence, faith, love, power, knowledge, light, beauty, order, initiative, will, talent, confidence, courage, vision; for out of His own self did God bring them into being. We think of form as something we can hold in our hands or at least touch, but the paucity of our language is such that this word must be utilized for two purposes: to describe a concrete object with length, breadth, and thickness, and also to describe ideas that possess none of these characteristics but that are the very essence of the visibles that embody them. Unless man incorporates such ideas as intelligence, wisdom, love, faith, power,

will, talent, and initiative, he cannot produce food, clothing, houses, and so forth. The Father Almighty works through man to create the visible things out of the invisible, He at the same time being the "Maker of all things visible and invisible." So we see that man requires plenty of both the tangible and the intangible to demonstrate the abundant life. The plenty idea must be laid hold of by the individual mind until it is thoroughly established in consciousness and there is no longer any wavering between enough and not-enough, sufficiency and insufficiency, to go around among all of God's sons and daughters, regardless of how world conditions may change.

Plenty is not "made of things which do appear"; fundamentally it is produced in the powerhouse of Spirit. We do not stand and gaze at a mass of man-made wheels, a spinning turbine, an assembly line, and thereby get a vivid realization of universal plenty. Rather we look with the eye of Spirit into unlimited abundance, brought into being by substance, one of the omnipresent attributes of God, and there perceive a Garden of Eden where grows "every tree, in which is the fruit of a tree yielding seed"—a garden symbolizing allegorically a sufficiency wherewith to feed our "five thousand" needs.

We do not "pull rabbits out of a hat" when we claim all good things as ours, nor do we delude ourselves into believing something that is not true. The truth is that all the "rabbits"—the good things—are really there awaiting a claimant, while the delusion we ignorantly claim as true is that our God is either unwilling or unable to supply our desires, or that we do not deserve what He has for us. Right

here is where His sufficient grace comes in, for through grace we are forgiven all our iniquities and healed of all our diseases—and one of our diseases is a fear of lack. His grace is so expansive that it easily embraces every child who sincerely seeks to demonstrate His goodness and His plenty.

Whoever saw an idea or a word? We see only the ink and the paper on which it is written or feel the vibration of it when spoken; nevertheless we can be conscious of this plenty, realize it, and give thanks that it is ours to use and enjoy, and by such means bring it into being. As we realize and feed on ideas of plenty they sustain us continually. But if we feed on thoughts of shortage and insufficiency, these crowd out the true ideas. The soul must be fed and clothed by realization just as the body is fed and clothed by material food and covering. "The people imagine a vain thing"; this vain thing is the negative idea of "shortage." They accept it, bow down to it, make a household god of it, a god that avails them little. They have in effect worshiped it, given it power where power does not belong.

Plant the word plenty in your soul by declaring: "I am one with my God-given plenty. There is no separation in Spirit, and I claim my own." With the planting of this seed the soul becomes pregnant with rich abundance, and after a period of gestation this idea of plenty is realized and born into being, taking to itself various forms to feed and clothe and otherwise bring into manifestation in full, abundant life for us according to our individual conception of that state of things. "I will set him on high, because he hath known my name"—plenty—high above all fear

of lack of any good thing. Shortage being a vain thing, an unreality, a fruit of the tree of the knowledge of good and evil, let us eliminate it from our vocabulary along with such words as hate, disease, and death. We often hear the phrase "I'm broke!" and we all know what they mean who use it; but let us who are in Truth never use this "idle word" lest we later shall have to give an account of it.

The sooner we gain the realization that in the capacious consciousness of God is contained all things visible and invisible, prepared for the use and enjoyment of man, the sooner we shall be forever free from imagining that we can lack any good thing. All good things are in store for us, waiting to be taken out as we need and claim them. Try this series of affirmations regarding the specific thing you need or desire:

(1) "Let there be plenty of——"
(2) "Now is there plenty of——"
(3) "Thank You, God, for plenty of——"

The intangible, invisible, things may be treated and brought into being by the same method: plenty of understanding, wisdom, plenty of realization and revelation, plenty of joy, plenty of order, plenty of beauty, plenty of love, plenty of inner peace, plenty of satisfaction; in short, plenty of any of God's spiritual attributes. "I live and move, and have my being" in God's consciousness of plenty, and therefore, because "thou hast made the Most High thy habitation, there shall no evil [lack] befall thee." In Truth there is absolutely no shortage of anything, be it a visible or an invisible thing, a piece of furniture or a full measure of love, wisdom, or faith.

The last mentioned is of course one of the most essential and powerful of the invisibles, for without it our substance would be deprived and stripped of its potency, as far as the individual I is concerned. In the lifetime of most persons even those still vigorous in mind and body, there comes a day when an enforced "retirement" seems to be the next step in their life, and then, perhaps as never before, they need to draw upon their stock of faith on hand. At such a time there is usually another field of activity to pass into, and often times this field proves to be more satisfying than the one in which they had "earned a living;" more in harmony with the longings of their inner being. A strong faith, coupled with initiative and persistence, will bring into evidence the substance of this untried field.

A case in point recently came to my attention. The man in the case who had reached this stage in his life wrote of his experience to a friend of mine as follows:

On the eve of leaving a position I had held for over thirty years, I sat idly watching a tiny spider as it scampered across my desk. I had no qualms about brushing it away, over the edge, for I knew it could take care of itself by automatically spinning a strand strong enough to bear its trivial weight when pushed off into the unknown. Some where in its small body was a reserve of substance provided by a wise and loving Father to meet such an emergency as soon as it should arise. By this tiny thread I knew it would hang until another foothold presented itself.

Correspondingly my reserve of faith, built up by years of experience in trusting God (and seeing my trust justified by His eternal goodness), should automatically produce the substance needed to support me and supply all my needs at a time when I find myself without employment, pen-

sioned on half pay while my needs are still the same.

I know that faith is substance, not only the substance of the new employment I desire and expect but of the supply I need to tide me over in the meantime.

As the little spider is sustained and supported when a change is imminent by a thread involuntarily spun from an inner reserve of substance so should I be by faith. The spider instinctively knows that he will not be left suspended forever in mid-air; in like manner I should know the truth that frees me from fear.

But the question is, How much spontaneous, automatic faith have I in stock?

The answer to his letter was:

"Your reserve is infinite. Be still and know this! Your faith will automatically provide the foothold you need. God will not let you down.

"I am sure your faith is sufficient for you, for God is your help in every need."

He read the answer several times and gradually became conscious of an expanding faith in the love and ever-providing care of his heavenly Father.

He was of an artistic nature, and being forced to do office work had always irked him. Figuratively, he had earned his livelihood by the sweat of his brow. In his spare time he had done considerable "scribbling," which occasionally had found publication. He was acquainted with the principle that blessing and thanksgiving bring increase, so he now immediately blessed his retirement and thanked God for the opportunity to express himself in a more desirable way. He applied himself diligently to writing articles, short stories, essays, and an occasional poem, unfolding more and more ability as he joyfully gave out more and more of his inner self. While he did not

attain fame or wealth, he acquired something of much greater value, satisfaction and happiness, and incidentally a few checks each month, enough to double his half-pay income. Having been "retired" from employment by people who had no further use for him, he found himself sustained by a faith that worked automatically to furnish him a new foothold.

Maybe you are one who has been "retired" and who is hoping to prove that faith is the substance that will fill the vacancy in your life. This is not a question of how much will power you have, but of trust that almighty Spirit will guide you into that which is for your highest good. Everyone has a buried talent of some sort wrapped up in a napkin of fear of failure and frustration that if brought out into the light can be made fruitful and can make us capable of proving to our satisfaction the principle that God's plenty is sufficient to every need.

This invisible faith in plenty is but one of the many ideas in the God consciousness that take form to lift us to a higher plane of achievement and productiveness by which we prove the sufficiency of plenty that is ours to use and enjoy. The quality of power is inherent in us, as it is in God, the only difference being that quantity of this power must be built up by righteous thoughts continually and persistently held in the mind, the process being similar to that by which a tiny babe increases in stature and strength, by proper feeding until it reaches the estate of a stalwart young man. In like manner wisdom, love, courage, and all other invisible ideas take form and become built-in features of the individual consciousness in which we carry on life's activities.

# *"Concerning Spiritual Gifts"*

ENID BEAUPRÉ

FORM MAY BE NEW, but substance is old, old as the universe itself, and partakes of its nature. So with our body. The human body is an integration of age-old substance plus. Plus what? Plus the Spirit that God breathed into man. What would be known of God but through man? What can the lower forms of life know or express of the universe, its vastness and motion?

Every dweller on this planet is "of the earth, earthy"; all persons, all atoms are interrelated, sharing the essence of life. Our body is composed of perfectly balanced elements accumulated through heredity, food, air, and sunshine, and this balance is endlessly maintained by an amazingly well-coordinated mechanism, often and easily upset of course by wrong living.

But what has this to do with spiritual gifts? In a recent periodical a motion picture actress is quoted as saying how insignificant she felt when contemplating rocks that are millions of years old. We are as old as the rocks. Every rock and tree, every human being as well as the lower creatures partake of elements that have existed as long as old mother earth herself. Therefore I repeat that only the form is new; the substance is old.

Over nineteen hundred years ago, Marcus Aurelius conceded the probability of the world's being a "concourse of atoms." We now know that

all kinds of matter are catalogued according to the numerical proportions of the electrons and protons in the atom, that everything is in a constant state of vibration, ruled by absolute law and order, cause and effect, down to the minutest detail.

But this is only the physical manifestation of the whole. Substance can be accepted, but how explain the "force" that has put the entire colossal mechanism into motion, the creative intelligence, the source? Why and whither?

In so far as every cell in our body is part of our entire physical organism, so each and every one of us is an integral part of the universe, physically, mentally, and spiritually. Therefore in so far as we partake of the physical structure of the universe we are an integral part of the creative intelligence, the whole, the motivation back of the universe. What I am trying to convey is the incontestable unity of this universe. Therefore when we survey the earth, the heavens, and all who dwell therein, we are surveying what was, is, and ever will be. Truly there is nothing new under the sun.

And when we consider consciousness, intellect, memory, emotions, instincts, we must accept unity with the whole there also. Let us recognize individuals, other races, all things, as such, but at the same time accept the truth that our roots are in the one mother earth, in the soul of the universe, just as a drop of water is one with the entire ocean and partakes of its properties in part and in whole.

Civilization and science have brought us far. Man's progress and conquest of nature are a matter of history. But the mind and soul (the intangible

man) has been exploited and retarded down the ages, through the political, religious or economic ambitions of the despotic few.

Only the higher forms of life are aware of the spiritual world, the relation of the unit to the whole, and the interdependence of souls. This approaches the theory of immanent pantheism or Neoplatonism but does not contradict the teaching that God is a Spirit and that God is everywhere, "nearer than hands and feet." The human soul partakes of the nature of the whole, the supreme Mind, and God is inherent in every soul. That idea has been advanced by all religions from time immemorial. We can accept that.

Paul said: "There are diversities of gifts, but the same Spirit. . . . But to each one is given the manifestation of the Spirit to profit withal. For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit: to another faith, in the same Spirit; and to another gifts of healings, in the one Spirit; and to another workings of miracles; and to another prophecy; and to another discernings of spirits: to another *divers* kinds of tongues; to another the interpretation of tongues; but all these worketh the one and the same Spirit . . . the body is one, and hath many members, and all the members of the body, being many, are one body."

Men are spiritual in proportion to their awareness of this all-pervading Spirit, their conscious at-one-ment with the whole and not because any of them are more highly endowed than their fellows.

Despite all the dogmas and theologies that have

come down the years, the crux of Jesus' teaching is the one vital truth that we are children of the one Father; and it is in proportion to our recognition of this truth that we learn to expand and use our spiritual powers and raise our consciousness. To put it in modern terms, Jesus Christ was a true revelation of the nature of God, and He was completely aware of His divine nature. He was completely in tune with, at one with, the universal Mind, the Creator, God, and therefore the perfect manifestation of divine love. That is why all His miracles were possible, why He could cure the blind and the sick and raise the dead; why He knew the thoughts and deeds of others. He was the embodiment and prophet of the higher, fourth-dimensional consciousness, and from Him were no things hid. Knowing this, it is easier to grasp what He meant when He said, "I and the Father are one," "The kingdom of God is within you," and "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."

It was this at-one-ment which prompted His saying, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." He recognized no separateness; and the principal obstacle to our attainment of these spiritual gifts and higher consciousness is the ignoring or denying of the unity of the human race.

How can any person, or any nation for that matter, attain peace and harmony where there is no acceptance of this first principle? It is impossible to hurt or exploit another person, another country, or another race without experiencing dire consequences. We always reap what we sow sooner or later. The

delusion of separateness has worked more evil in the world than any other factor.

There are thousands of varieties of trees, but all have their roots in the one earth, are subject to the same laws of growth, affected by the same rain and sunshine. There are islands that are far apart in the sea, but below the surface of the water they are one land. Every cell of our body has its own separate function and identity, but it is intrinsically a part of the whole body. If one part suffers the whole body suffers.

Thousands of sects have traveled along many tortuous paths towards the one goal. Many have made mistakes, but they have the courage to seek after Truth, and many with diverse spiritual gifts have been held up to scorn and made to suffer. Read again what Paul has to say in I Corinthians 12. Paul preached tolerance on the basis of recognizing the diversity of spiritual gifts.

Spenser wrote:

"So every spirit, as it is most pure,
And hath in it the more of heavenly light,
So it the fairer body doth procure
To habit in, and it more fairly dight
With cheerful grace and amiable sight.
For of the soul the body form doth take:
For soul is form, and doth the body make."

Whatever a person's unique spiritual gift in thought or word or deed, he has the divine right to follow the dictates of his own conscience. We must be fair and accord these rights to him.

As the spirit of discernment and tolerance grows, as we increase in faith and recognize that we are all

parts of the whole, we shall also understand other mysterious gifts. We shall measure the potentialities of man by new standards and reach new heights of accomplishment. We shall be able to develop and use many latent powers of man.

We shall understand the genius, in whom the line of demarcation between the planes of consciousness is so fine that he can easily tap different strata of knowledge and utilize facts that seem beyond the reach of ordinary minds. In other words, they have attained what may be termed fourth-dimensional consciousness, greater awareness. They can reach out successfully for knowledge because they have a higher degree of awareness than their fellow beings. The powers of the human soul are boundless, if recognized. Here you will find poets, artists, composers, musicians, writers, preachers, sculptors, actors, yes, and saints; names like Leonardo da Vinci, Michelangelo, Beethoven, Mozart, Goethe, Shakespeare, Bacon, Emerson, to mention a few. Their scope of knowledge was cosmic, and often prophetic. Through these gifted souls, we get a glimpse of the All-Good, the All-Beautiful, the mansions of our own soul.

Have you watched a great symphony orchestra, and suddenly experienced the merging of the music, the musicians, the composer, the conductor, and your own consciousness into one transcendental whole? This merging is the essence of the mystical consciousness. This is how one recognizes and accepts eternal values and the unity of the universe, utterly incompatible with self-seeking, personal ambition, and greed.

This is the challenge of the future, the door to wider horizons. This is not only one world, it is one universe; and the quicker we abandon our former conceptions of human worth and endeavor and accept the larger view the quicker will arrive the termination of conflict and war. For we are truly destined to experience the horrors of war until we learn our lesson. We are approaching the era of spiritual reconciliation and each and every one of us should be proud to participate and accept the challenge of individual responsibility.

## VERITIES

*Mabel Hatton Marks*

Life's verities—the things we cannot see
With mortal eye, nor hear nor touch nor taste!—
They are the love and hope and loyalty,
The Christ in us, whereby the heart is graced;
And they are nature's laws immutable,
God's unseen forces in the air around
By which we breathe and move; the magnet pull
Of earth that brings the apple to the ground.
True thinking builds our inner citadel;
It gives an upward urge to break the bars
Of body bondages, life's outer shell,
And rise on wings of glory to the stars.
For thoughts live on immortally although
We know not whence they come or whither go.

# Sunday LESSONS

*These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.*

## *Lesson 1, January 6, 1946*

UNITY SUBJECT—*From Uncertainty to Certitude.*

INTERNATIONAL SUBJECT—*God's Concern for the Oppressed.*—Exod. 1:8-14; 2:23-25.

8. Now there arose a new king over Egypt, who knew not Joseph.

9. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we:

10. Come, let us deal wisely with them, lest they multiply, and it come to pass, that, when there falleth out any war, they also join themselves unto our enemies, and fight against us, and get them up out of the land.

11. Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh store-cities, Pithom and Raamses.

12. But the more they afflicted them, the more they multiplied and the more they spread abroad. And they were grieved because of the children of Israel.

13. And the Egyptians made the children of Israel to serve with rigor:

14. And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field, all their service, wherein they made them serve with rigor.

23. And it came to pass in the course of those many

days, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.

24. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.

25. And God saw the children of Israel, and God took knowledge *of them.*

GOLDEN TEXT—*And he said, Certainly I will be with thee.*—Exod. 3:12.

SILENT PRAYER—*In all that quickens my awareness of the divine and awakens me to the unplumbed depths and heights of life, I am with God.*

The old saying "Man's extremity is God's opportunity" points up the lesson of suffering and shows that something can be learned from every experience no matter how trying. As long as the imagination is actively centered in Divine Mind—while Joseph lives—materiality does not gain the ascendancy over the life. But when imagination is dulled by material thinking and living—when Joseph dies—the certainties of spiritual understanding and wisdom are dulled and we no longer see our way clearly. The new king who arose over Egypt had no understanding of spiritual matters. His one thought was to keep the Children of Israel so bound and enslaved that they would have no chance of turning against their enslavers. To make them "serve with rigor" was to "deal wisely" with them according to the worldly view. It is recognized that slavery is neither a permanent nor a satisfactory solution of racial relations and that we must look to the eventual equality of all men in Christ if we would seek permanent peace and security.

Mankind is slow to give up material ways of thinking and living. The uncertainties of life weigh upon mind and heart, and mankind prefers to make sure of its gains by means of material force rather than step out into the unknown and trust the power of love to hold fast its own. Good will on an international scale would remove grounds of distrust and misunderstanding from the world and make wars unnecessary and unthinkable. Good will however does not come of itself. It must be developed and cultivated, and to this end nations require a well-thought-out plan that takes study.

In time of war no sacrifice is deemed too great, no outlay of time, energy, or substance too much to be expected and demanded in the cause of victory. When war's dangers and threats are removed we should continue to make a supreme effort but it should be in the cause of peace. If a world-wide exchange of students will lead to a better understanding among nations, that exchange should be arranged for and put into effect. If a world court of science for the advancement of social and human relations will hasten permanent peace, that court should at once be convened and kept in continuous session.

Men act best in unison, but individual effort is also essential to turn the uncertainties of the race thought into the certainties of the universal. Those who know not what to do in an emergency can assure themselves of the course they should follow. By claiming their oneness with Divine Mind and realizing that divine wisdom becomes active in them as they look for its inspiration and guidance, they see their way through the mists of doubt and

uncertainty to the clarity of understanding that a son of God may always know.

The children of Israel suffered privation and disillusionment in varied forms before deliverance even began to take shape for them after forty years of wandering in the wilderness. When a person is enslaved by sense consciousness the act of leaving it for spiritual consciousness may be long and discouraging or it may be swift and easy. The length of time required to make the change is dependent on the strength of a person's realization.

The work of Moses is symbolic of the transition of man from the bondage of materiality to the freedom of spirituality. The evolutionary process in the natural world has its counterpart in our inner life in the development of character.

When our cry comes "up unto God by reason of the bondage" our subconsciousness is stirred to the depths and our feeling intensified by reason of our thwarted, defeated condition. Our cry for help then carries the weight of intense feeling, and this soul energy lays hold of spiritual power. "And God saw the children of Israel, and God took knowledge *of them.*"

QUESTIONS

1. What part does imagination play in dissipating the uncertainties that distress the mind?
2. Is perpetuating inequalities among men and nations a wise course in dealing with wrongs already committed?
3. What is the safe form of equality for mankind?
4. What sacrifices and efforts in the cause of universal peace are justifiable?
5. When doubt and uncertainty fill the mind how

may these be displaced by certitude?

6. What makes the leaving of sense consciousness for spiritual consciousness easy?

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*Lesson 2, January 13, 1946*

UNITY SUBJECT—*Following Divine Guidance.*

INTERNATIONAL SUBJECT—*God's Deliverance of the Oppressed.*—Exod. 6:6-8; 13:17-22.

6. Wherefore say unto the children of Israel, I am Jehovah, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with an outstretched arm, and with great judgments:

7. And I will take you to me for a people, and I will be to you a God: and ye shall know that I am Jehovah your God, who bringeth you out from under the burdens of the Egyptians.

8. And I will bring you in unto the land which I sware to give to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage: I am Jehovah.

17. And it came to pass, when Pharaoh had let the people go, that God led them not by the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt.

18. But God led the people about, by the way of the wilderness by the Red Sea: and the children of Israel went up armed out of the land of Egypt.

19. And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.

20. And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

21. And Jehovah went before them by day in a pillar of cloud, to lead them the way, and by night in a pillar of

fire, to give them light; that they might go by day and by night:

22. The pillar of cloud by day and the pillar of fire by night, departed not from before the people.

GOLDEN TEXT—*I will trust, and will not be afraid: for Jehovah,* even *Jehovah is my strength.* —Isa. 12:2.

SILENT PRAYER—*I invoke the Holy Spirit to dispel the darkness of sense consciousness within me, and I follow its guidance into the light of understanding.*

Enlightened people feel equal to the task of standing upright and working out their salvation, depending on Truth alone for their inspiration and support. Those who are enslaved by sense consciousness and materiality must have the assurance of a strong arm on which to lean before they willingly cast off the fetters of sense that have held them fast. The assurance they need is that of "I am Jehovah."

Jehovah is with us when we claim divine support through the I AM, and we find within ourselves the strength to stand alone and come out from under our crushing burdens. "I am Jehovah, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage." Following Moses and Aaron, the Children of Israel marched out of Egypt on foot, undertaking a journey whose end none could foresee, bound for a land that none of them had ever seen but that all believed would some day be theirs. Faith in the unseen bore them up, as it bears us up today. The wilderness of ignorance and indecision lies between us and the

Promised Land of wisdom and understanding, but in the strength of the I AM we undertake the journey.

Divine guidance, like all Gaul of the ancients, is divided into three parts. First it must be claimed; next it must be recognized and taken to heart; finally it must be followed. He who never travels beyond the familiar byways of his own neighborhood has no need of a guidebook and may safely leave it unopened. The traveler must carry it with him and consult it at each unfamiliar turn if he wishes to save time and avoid mistaken venturings.

The journey from sense to Spirit may be prolonged by wanderings in the wilderness of doubt, distrust, ignorance, and indecision, or it may be shortened by faithful following of such light as we have. We gain nothing of value by throwing the weight of our faith into misguided beliefs. The wilderness is solid ground, but it is unproductive of anything that is sustaining. When our thought is given to true ideas of life and our efforts to expressing what is true in the ultimate, we take possession of our inheritance of spiritual substance and make it our own. "I will bring you in unto the land which I sware to give to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage: I am Jehovah." Without the realization of the I AM we cannot gain possession of our inheritance of true substance.

The name Philistines means "deviating from a true course" and represents forces that are foreign to Spirit. He who forsakes the paths of sense for the way of Truth must keep to a straight course and know the one Power. To skirt the boundaries of the sense kingdom means that the traveler has a con-

stant struggle on his hands and must fight his way through. High endeavor is necessary to the one who purposes to cross the wilderness that lies between sense and Spirit (Egypt and Canaan), whatever route is followed. Hopeless struggle is not necessary.

Our first effort to attain to spiritual consciousness is not completely successful. "The way of the wilderness by the Red Sea" is the route that we take. The Red Sea symbolizes the "life sea" and is part of the race consciousness. Through long harboring, negative thought habits entrench themselves in the mind, and they are not at once dislodged. We may discard the idea that our physical organism is material and subject to corruption (take our journey from Succoth: "booths" or temporary abiding places) only to fall into another form of negation. To despair of demonstrating over individual problems is to encamp in Etham ("desolation"), in the edge of the wilderness of confused and illogical thinking.

Symbols of the struggle between sense and Spirit in the soul are not lacking. Moses and Pharaoh represent two forces at work in the consciousness: Moses the evolutionary force of new ideas, Pharaoh the force that rules the body materially. These forces are constantly at work within us, the one tending to draw us forward to deeper understanding and a fuller measure of freedom, the other to hold us fixed in the old forms. There can be no compromise between these two without loss of power to advance in the way that we have chosen.

QUESTIONS

1. What assurance do we gain from the "I AM"?
2. When is Jehovah with us, and what part have we

in maintaining consciousness of the divine presence?

3. What wilderness must we pass through?
4. What three phases of divine guidance do we need to understand?
5. How do we make our inheritance of spiritual substance an actual possession?
6. What does the Red Sea symbolize, and why must it be crossed?

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*Lesson 3, January 20, 1946*

UNITY SUBJECT—*Law Expresses the Religious Instinct.*

INTERNATIONAL SUBJECT—*Law Essential to Liberty.*
—Exod. 20:1-17.

1. And God spake all these words, saying,
2. I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage.
3. Thou shalt have no other gods before me.
4. Thou shalt not make unto thee a graven image, nor any likeness *of any thing* that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:
5. Thou shalt not bow down thyself unto them, nor serve them; for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me,
6. And showing lovingkindness unto thousands of them that love me and keep my commandments.
7. Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his name in vain.
8. Remember the sabbath day, to keep it holy.
9. Six days shalt thou labor, and do all thy work;
10. But the seventh day is a sabbath unto Jehovah thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates:

11. For in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it.

12. Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee.

13. Thou shalt not kill.

14. Thou shalt not commit adultery.

15. Thou shalt not steal.

16. Thou shalt not bear false witness against thy neighbor.

17. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

GOLDEN TEXT—

*I will delight myself in thy commandments,*
*Which I have loved.*

—Psalms 119:47.

SILENT PRAYER—*The law of God is within my heart as the Spirit of truth, and Truth I recognize and obey.*

Truth is the indwelling God whose law we can and must obey and express. God can be in the heart and soul of man in no other form than that of Spirit. To say that the Spirit that one shows is the God that one worships is not far removed from the truth. To be true to oneself is the ideal of the full-grown man of Christ. When God created man and breathed into his nostrils the breath of life, the Spirit of truth was inbreathed into him also and became the law of his being, making of him a son of God or an expression of Truth.

When we meditate on the nature and being of Spirit we raise ourselves in mind to the realm of

spiritual power and understanding. To rest the mind in God as the subject of our constant revery, the background of our faith, is to put God first. Truth is able to lift us out of material thinking and living and set our heart on spiritual freedom.

No graven image can truly represent God, because an image is a fixed form incapable of further growth or change. Since Truth is infinite new aspects of it are continually being brought to light. Our God grows and expands with the growth of our inner vision and understanding. Thus the God of one age is the outmoded superstition of a later age. Yet the principle of godhood subsists, because Truth is the principle of reality that underlies life.

God is not jealous as men count jealousy. The jealousy of God is akin to the loyalty to principle that tolerates no lapses from it. God is perfection in every aspect of life. The less-than-perfect worships that which is perfect and strives to attain to it. He who obeys the divine law in mind, body, and affairs experiences spiritual freedom, and because of his faithfulness his children and their descendants find it easy to enter into the same heritage. He who loves God finds evidences of loving-kindness on every hand.

To use the name of God with no recognition of its potency is to take it in vain. He who speaks it carelessly or unthinkingly derives no benefit from its use, but harms himself by remaining content to occupy a low material level. "Jehovah will not hold him guiltless." Negative, adverse judgment expressed in terms of human disapproval or desire for retribution with which the name of God is connected

forms another vain use. The perfect balance of principle is unaffected by the weight of personal dislike or condemnation.

The Sabbath represents time set apart for spiritual communion, without which no one can know God. Whenever possible it should be observed. To allow pressure of business or other external interests to crowd out meditation and prayer is to suffer a loss of depth in our inner life. To the cultivation of this life a day's sabbath is not too much. An entire day each week or a proportionate part of each day of the week richly repays all who faithfully keep it as a time of communion with God.

The commandments against murder, adultery, and stealing are clear enough to need no new interpretation. The reasons for these prohibitions are individual as well as social, since the reaction of transgressions of this kind on the lawbreaker is such as to make his keeping of the divine law imperative.

Whoever honors his parents by that same token shows himself capable of honoring the heavenly Father. Obedience, reverence, and the habit of taking thought for parents all react on the character of the son or daughter, giving life the quality of abundance that characterizes the Christ.

In addition to the giving of false testimony in a court of law false witness includes the acceptance of another's human or mortal nature, his diseases, petty faults, and shortcomings as his true self and the magnification of these transient phases of expression as the real man. True witness is the recognizing and reporting of what is ideally true of each one as a son of God.

Covetousness is contrary to the divine law that requires us to recognize that we have already received freely and should give freely in return. To desire abundance without taking thought to merit it and without putting into action the causes that bring a satisfactory realization of abundance is mental theft. The gift-of-God consciousness makes us immune from all these transgressions.

QUESTIONS

1. Of what nature is the God that indwells in the mind and soul of man?
2. How do we put God first in our thought?
3. Is Truth capable of infinite application or is it fixed and invariable?
4. In what respect is jealousy attributable to God?
5. How is the name of God taken in vain?
6. Is the keeping of the Sabbath an inherent part of the divine law?

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*Lesson 4, January 27, 1946*

UNITY SUBJECT—*Building for Eternity.*

INTERNATIONAL SUBJECT—*Religion in a Nation's Life.*—Exod. 28:1; 35:4-9, 20-29.

1. And bring thou near unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

4. And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which Jehovah commanded, saying,

5. Take ye from among you an offering unto Jehovah: whosoever is of a willing heart, let him bring it, Jehovah's offering: gold, and silver, and brass,

6. And blue, and purple, and scarlet, and fine linen

and goats' *hair,*

7. And rams' skins dyed red, and sealskins, and acacia wood,

8. And oil for the light, and spices for the anointing oil, and for the sweet incense,

9. And onyx stones, and stones to be set, for the ephod, and for the breastplate.

20. And all the congregation of the children of Israel departed from the presence of Moses.

21. And they came, every one whose heart stirred him up, and every one whom his spirit made willing, *and* brought Jehovah's offering, for the work of the tent of meeting, and for all the service thereof, and for the holy garments.

22. And they came, both men and women, as many as were willing-hearted, *and* brought brooches, and ear-rings, and signet-rings, and armlets, all jewels of gold; even every man that offered an offering of gold unto Jehovah.

23. And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' *hair,* and rams' skins dyed red, and sealskins, brought them.

24. Every one that did offer an offering of silver and brass brought Jehovah's offering; and every man, with whom was found acacia wood for any work of the service, brought it.

25. And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, the blue, and the purple, the scarlet, and the fine linen.

26. And all the women whose heart stirred them up in wisdom spun the goats' *hair.*

27. And the rulers brought the onyx stones, and the stones to be set, for the ephod, and for the breastplate;

28. And the spice, and the oil; for the light, and for the anointing oil, and for the sweet incense.

29. The children of Israel brought a freewill-offering unto Jehovah; every man and woman, whose heart made them willing to bring for all the work, which Jehovah had commanded to be made by Moses.

GOLDEN TEXT—*Thou shalt worship the Lord thy God, and him only shalt thou serve.*—Matt. 4:10.

SILENT PRAYER—*Through faith I build the substance of Truth into my mind, body, and affairs.*

The universal substance of Being, which moves like a tent wherever we go, is that in which we live, move, and have our being. As the tabernacle in the wilderness foreshadowed the Temple in Jerusalem, so our physical body foreshadows the permanent, spiritual body that we begin building at will. The gifts that go to the making of even the temporal body are priceless. No one would barter for money any one of the five senses, and the members of the physical body are likewise indispensable to a full, happy life.

The Children of Israel were asked by Moses to bring gifts of gold, silver, brass, of blue, purple, and scarlet, gifts of rams' skins dyed red, of seal-skins, acacia wood, and of all kinds of precious stones. The qualified workers were to give their work in the building of the tabernacle.

If the tabernacle in the wilderness corresponds to the temporal body of man, the Temple that was built later in Jerusalem corresponds to the regenerated, permanent body. In the wilderness of sense consciousness a person worships God in a tent, that is, by a temporary, transitory state of mind, which makes for a perishable body. Yet the furnishings of the great Temple that succeeds the tent are in this flimsy structure. The outer structure was of cloth and skins, but the altar, the laver, the candlestick, the Ark of the Covenant, and all the inner utensils were of gold

and silver and precious woods. The central functions of the body are enduring, whereas the fleshly covering is perishable. The body of every man is the promise of the imperishable body of Christ.

The setting up of the tabernacle means the establishing of a new state of consciousness. God furnishes the perfect design, but we build our own consciousness, our character, and our body. The tabernacle was built after the pattern that was shown to Moses in the mount.

The first step towards the building was the assembling of materials or giving of gifts. A great variety was called for, from jewels, gold, silver, bronze, down to spices, oil, skins, linen, and personal services. Personal service, which everyone can give, is the true work of God and the purpose for which each one comes into the world. Everyone can give of himself, his thought, his enthusiasm, his interest, his time, his handiwork.

The people gave their offerings willingly. Before we can build the spiritual we must give up our material ideas of value. Material ideas however have back of them the substance that is converted into the spiritual. In the divine economy nothing is ever lost.

"And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, the blue, and the purple, the scarlet, and the fine linen." The ideals of purity, trueness, power, and energy have been worked out in the soul (in the Scriptures women represent the soul, the feminine or love quality in man).

The seemingly physical phases of the organism are represented by the "goats' *hair*" which was con-

verted into outer coverings for the tabernacle. Care of the physical body is necessary until by means of higher spiritual thinking and knowing we build for ourselves a spiritual body.

This lesson teaches incidentally the blessedness of cheerful, wholehearted giving. True giving and true service must come from the heart, in gladness and in faith; otherwise it is only an outer form, empty of lasting or satisfying results. "God loveth a cheerful giver," and when we give up the personal and material in order to be transformed into the likeness of the Christ, we should do so gladly and joyfully. The cheerful giver opens his whole life to God, and the rich harvest of heaven is multiplied for him.

QUESTIONS

1. In what aspect of God do we live, move, and have our being?
2. What is represented by the tabernacle, and why were all the materials that went into its building precious and beyond price?
3. What assurance have we of being able to build an eternal body in the Christ consciousness?
4. Among other gifts how does personal service rank?
5. In the building of the body what ideals does the soul express?
6. What is the reward of the cheerful giver?

*My aim is to prove that science, in developing the unseen forces of the ether, is merely revealing the mechanical side of that realm which Jesus called the "kingdom of the heavens."*—CHARLES FILLMORE

# Silent UNITY

*All my acts are wisely planned. "And God said, Let there be light: and there was light."*

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

*Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo. Cable address: Unity, Kansas City.*

**Give your full name and address**

# *Prayers* ANSWERED.....

*These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.*

## *I Will Come and Heal*

I WROTE you about a week ago about that awful tired feeling and my aching head. How thankful I am they have both disappeared. Also my goiter seems to have gone.—*Mrs. T. R., Missouri.*

THE LETTER I sent you, asking your help in prayer for the cure of an X-ray burn that was then getting worse every day, was answered surprisingly quickly considering wartime delays. I had your answer in about a week, but bad as it was, the burn then already showed definite signs of clearing up. A piece of skin about half the size of the burn came off, but there was no blistering.

The doctor was surprised that it healed so fast and with hardly more than a slight discomfort. I am thankful to God and the Unity teaching for this healing.—*R. R., Minnesota.*

YOU MAY discontinue prayers for that eruption and irritation on my face, neck, and ear. God heard and answered your prayers, and I am healed.

My whole body seems to have taken on new

life, and I am thankful to God and my Unity friends for the blessing. I shall continue to use the affirmation and pray that others may enjoy the health and happiness that God has bestowed upon me. May God bless you in the wonderful, wonderful work you are doing.—*A. C. H., California.*

SINCE MY last letter to you I have had another check-up on my health and am now well enough to live a normal life. The first time in six years that I have been able to do that. I give all thanks to God, who through the prayers and faith of the believers of Silent Unity has now healed me completely of that dreaded disease t. b.; and what He has done for me I know He can do for others.—*Mrs. H. L., Newfoundland.*

I FIRST WANT to thank our Father for working through you. I wrote to you some time ago for prayers for healing of the spine; the end bone was out of place. In two days I was without pain, and when I went to the doctor for another examination it was perfectly in place. Before that it had kept coming out. Thanks be to our loving Father and you, His loving workers.—*Mrs. G. T., Canada.*

## *Filled with Plenty*

SOME TIME ago I wrote for prayers about selling my store. I have sold it, thanks to God and to you for your prayers. For years it seemed I never would be able to sell. No one was interested, but when I placed it in God's care it worked out nicely. Every time I would think about it I would repeat, "Lovingly in the

hands of the Father," and quit my worrying. He did the rest. I am happy and thankful about it.

I do thank you very much for your interest in me, for your thoughts and prayers. You are doing a wonderful work.—*Mrs. V. L. R., Kansas.*

IN RENEWING my subscription for UNITY I should like to say how much good this publication does me. I mislaid my March issue and could hardly wait for the April issue to arrive. My affairs go along so smoothly and happily that I sometimes marvel how this can be. I am sure that all that I desire is manifested.—*R. E., Michigan.*

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## *Search the Scriptures*

ONCE AGAIN I must thank you for your good letters and helpful instruction. I truly feel the result of your prayers, for I feel my understanding growing and the way being made clear.—*M. M. S., British West Indies.*

INCLOSED is my fourth lesson in the *Lessons in Truth* course. It has been a long time between lessons, but I shall make no excuses, for I have had to put practically everything I learned to the test, and I have found out that Principle works.—*H. R. S., Kentucky.*

YOUR LETTER of almost a month ago was in itself a blessing and most encouraging. Of course I was very much pleased to receive a higher grade, and the annotations are wonderful and such a help, as always.

I cannot tell you what a blessing I am receiving from the study of *Lessons in Truth.* I am most grate-

ful for the opportunity. Today I send in my answers to the sixth lesson. I have spent much time in meditation and study and am sure you will find some improvement.—*A. C. O., California.*

## *His Truth Is a Shield*

SOME MONTHS ago I wrote and asked you to help me pray for my son's protection. I knew he was going into combat. Since VE Day I have had a letter from him in which he said, "Mom, I want to tell you an unbelievable story. We were in trucks near a river bridge when the Germans opened up on us with artillery and literally blew the trucks out from under us."

Twice he wrote that sniper bullets were so close he could feel the breeze. Again three American soldiers were going across a field to search out the enemy positions, only to learn that all the while they were crossing the field the enemy had had machine guns trained on them, "and why they didn't blow them to ribbons he'd never know."

I want to thank you from the depths of my heart. I know God heard us. In every letter I urged my boy to realize God's presence. He says now that he never knew before how to pray.

He has been awarded the combat infantry badge, bronze star, and Presidential citation.—*Mrs. G. J., Mississippi.*

I WAS A TICKETSELLER in an amusement park this summer for a while. I was in a small cage in front of a "ride." It was an extremely busy day, so that each

one was having difficulty in keeping up with his own special work. No one could run errands for anyone else. I could not leave my cage with the piles of money in it. It seemed as if everyone had quarters with which to purchase their twenty-cent tickets for our ride. Soon my supply of nickels were running low. There was no one to get me more. I was at my wit's end, as my last five-cent piece lay before me!

What to do! Then I remembered your counsel, so I repeated over and over, quickly, "O, Lord, I thank You for the nickels You will send me." Well, the very next customer paid for his ticket in, yes, nickels, and the next, and the next, until I had sufficient to carry on. Is not God always with us? He is.—*Mrs. M. N., New York.*

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## *Hearken unto Me*

About two weeks ago I wrote to you asking for your prayers in behalf of my finding an apartment. On October 3 we moved into a very lovely apartment. No one at my office can understand how I ever managed to get it; where my husband works they also ask him how I got it.

I repeated your affirmation constantly, and of course my prayer was answered. The apartment is not only a very nice one; it is located so I can walk to work. The housing problem here is very bad now. So many people are looking, and they give up hope.

Thank you, and God bless you and your wonderful work. I would still be looking if it were not for your wonderful prayers. I am inclosing a love offering for your work.—*L. S., California.*

SOME TIME ago I wrote to you, stating that I had been living with my married daughter and her husband. They were being transferred from Seattle, and I was looking for another location when I wrote. At that time it looked very discouraging as regards finding a suitable place. In fact I have found two places, both of which are wonderful, and I want Silent Unity to know that I give them the credit. —*W. W. B., Washington.*

## *He Is My Refuge*

SOME WEEKS ago I wrote to you asking you for prayers for my nephew C—— C——, who was then still in the army hospital taking treatments for wounds. I asked that he might be given a fair pension and also find some light work to do after his discharge from the army. Your prayers for him have resulted in his obtaining a disability discharge and a good pension; also shortly after a position in the very plant where he desired to work, only six miles from home; and he thinks he will be able to hold the job. His boss told him that if the work was too hard for him he would find something else for him that he could do.

But it doesn't seem to hurt him in any way, and he likes it. It seems his work is right in line with the physical exercises he took at the hospital; using about the same sets of muscles.

I want sincerely to express my thanks to you, and I ask God's blessing on your good work. I am so happy and praise God every day.—*C. E. H., Ohio.*

# HELP from Silent UNITY

*These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.*

You tell us not to pray for a certain thing, to put the matter in God's care. I have a young daughter who smokes and takes a drink now and then just because the crowd does. We have had angry words over it. Do you mean I should not pray specifically in such a case?—*From a letter received by Silent Unity.*

We shall not take issue with you if you have prayed for a specific issue. After all, you have prayed, with faith that a higher power was ready to help, and that is the important thing.

It is true that we recommend putting controversial matters in the care of God. In saying this we do not suggest that it is all right for young girls to smoke or drink occasionally just because the crowd does. If you concede that God has the power to bless your daughter, you must likewise concede that His love and wisdom can help her in a way that is divinely good. God wants your daughter to be happy in doing right, which is in accord with your desires. Having trusted Him part of the way, you will find it expedient to trust Him all the way.

Girls smoke and drink, not because they want to do these specific things but because they desire to express certain qualities. These qualities are basically good and fine, yet the girls may make a mistake in

the means they choose to express a desire. They are young, without a settled philosophy of life. They take most of their standards from their elders, though there may be occasional deviations from this. How fortunate then is the girl who has an understanding mother.

Jesus was able to help others because He never lost sight of the truth that the Spirit of Christ resided in them, bringing them into wholeness, righteousness, and all other good. In His method you will find the answer to your problem.

The Christ Spirit is in your dear one, leading her in wiser ways than the human mind can know. By looking to it instead of to outer appearances of negation you can give most practical help. Only the good is real and lasting. You have made your wishes clear to your daughter, yet she is an individual and endowed with a will of her own. Higher than her personal will however is her Christ will to do good. Place your trust, your love, in this infinite guide. To this influence add your example of poise, dignity, love, joy in well-doing.

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Do you believe anybody can read your palm and tell you when you are going to die? A woman read my son's palm and told him he didn't have long to live. She said he would die by an accident. He says he has a hunch he won't be with us much longer.—*From a letter received by Silent Unity.*

Do we believe it is possible to read a person's palm and tell when he is going to die? No.

We would say that at the very worst your son's "hunch" is a friendly and loving nudge in the direc-

tion of constructive thinking. If your son saw that he was steering his car toward the brink of a precipice he would stop or steer a safer course. That is all he needs to do in the present situation in order to feel and be entirely safe. Say, if you like, that he has received a warning. The thing to do then is to take measures of safety.

First of all safety measures, we recommend prayer. God's will for your son—for all His sons—is life abundant. Fear attracts danger. By praying for your dear one and yourself you will simply be clearing away man-erected barriers and permitting God's loving care to operate without hindrance.

Do you wonder why we asked you to pray for yourself as well as for your son? Our thought was to help you escape from belief in negation. By accepting a dire prophecy as likely to be borne out, you give power to it. We want to help you cleanse your mind of fear and to establish the consciousness of God's protecting presence. For the sake of him you love you cannot afford to do less.

Truth is the happy way. How glad you will be to use your words and your thoughts to establish a consciousness of your son's safety. Declare God's protecting presence and power to be in him and about him. Do this faithfully, keep doing it, and you will work powerfully to free him not only from danger but from the very thought of it; you will help to set his feet on the way to life eternal.

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My husband and I are having trouble. He seems to resent everything I do for him; everything I do is wrong. I have thought many times of

leaving him but I keep hanging on, hoping time will make things right. I don't want to be a quitter. I got married to stay married. Still, if I thought he would do better with me out of the way I would leave, but something keeps telling me that my husband needs me. Do you think I am right? He has a wonderful education. I have always looked up to him because he was so smart. I have gotten what education I could but I have a long way to go before I am up with him. Please pray for us.—*From a letter received by Silent Unity.*

We gladly pray for you and your husband. You are hoping that time will make things right, and that is good. It is far more effective however to believe that God is making things right. God's work is not limited by time; He does His work instantly. The result of it appears in the manifest world as soon as human faith and understanding permit.

You want to know if we think your husband needs you. We believe that is a matter to be decided among your God, your husband, and you. You say though that something keeps telling you your loved one does need you. If you have asked guidance from God on the question and you still have this feeling of His approval, you need have no hesitation in believing this to be true.

One thing we can tell you certainly: You do have qualities that can be a blessing to your husband. Love, understanding, co-operation, these are gifts to be prized by any man. As you try to develop the gifts of God within you, you help your husband. As you keep looking to God for guidance you will see your way more clearly; you will know surely what is His will for you.

The following Unity leaders are conducting a ministry in keeping wi the Christ teachings as interpreted by Unity School.

ALABAMA

*Birmingham*—Harriet Price, 406 N 22

ARKANSAS

*Little Rock*—Mary Wayman, 117 E 15

ARIZONA

*Globe*—Sarah Lightle, 117 E Oak

CALIFORNIA

*Alhambra*—Gertrude Hall, 204 S 2
*Bakersfield*—Della Shutts, 320 Brower bldg
*Berkeley*—Susanna Scott, 2401 Dwight
*Beverly Hills*—Ruth Rae, 242½ S Beverly
*Burbank*—Harriett Sunday, 134 S Glen Oaks
*Canoga Park*—Nannie Highnote, 20126 Strathern
*Compton*—May Butterworth, 115 N Chester
*Fresno*—Alice Stokes, 171 Blackstone
*Glendale*—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South
*Hollywood*—Rose Schneider, 1162 N St Andrews
*Inglewood*—Maude Galpin, 226 E Spruce
*Long Beach*—Louise Newman, 935 E Broadway
*Los Angeles*—Ernest C. Wilson, Norma Knight Jones, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S Union; Alfred Williams 815 S Hill; Dollee Phillips, 2215 7th
*Monrovia*—Irene Malloy, Monrovia Woman's club
*North Hollywood*—Herbert J. Schneider, 12236 Ventura
*N Long Beach*—May Butterworth, 42 E Market
*Oakland*—Alma Morse, 1433 Madison
*Pasadena*—William Stack, 60 N Mich
*Riverside*—Katherine Sweaney, 3614 Ninth
*San Diego*—Marie Fleming, 1944 30th
*Sacramento*—Naomi Anderson, IOOF hall
*San Bernardino*—Dr & Mrs H P Nicholls, 763 D St
*San Francisco*—Robert Hulbert, 126 Post
*Santa Cruz*—Alice Hopkins, 151 Garfield
*Santa Monica*—Sue Sikking, Pacific bldg
*South Gate*—Edna Drebert, 2653 Santa Ana
*Taft*—Della Shutts, Savoy hotel
*Vallejo*—Helen Wade, Vallejo Women's club
*Van Nuys*—Mary Hider, 14416 Victory
*Whittier*—Louise Newman, 410 S Greenleaf

COLORADO

*Denver*—Mabel Beech, 1555 Race
*Pueblo*—Edith Wilshire, YWCA

CONNECTICUT

*Bridgeport*—Helene Kersten, 610 Fairfield
*Hartford*—Harriet Gilbert, Brown Thom bldg
*New Haven*—Bonnie Adams, Hotel Ta

DISTRICT OF COLUMBIA

*Washington*—Margaret & E Roy Fel New Colonial hotel

FLORIDA

*Clearwater*—Louise Beaty, West Co hotel
*Crystal Beach*—Betty Bain, Grace Arró smith
*Jacksonville*—Mary West Fullenlo Mildred Weidler, 220 E Monroe
*Lakeland*—Ida Decker, 270½ E Main
*Miami*—May Stoiber, 128 SE 3
*Orlando*—Carolyn Parsons, 503 S Oran
*St Petersburg*—Louise Beaty, 646 S ave
*Tampa*—Ruby Wagner, Louise Rame 413 Grand Central
*West Palm Beach*—Fannye Treaster, 2 S Olive

GEORGIA

*Atlanta*—Kathryn Boyce, 160 Peachtr N W

HAWAII

*Honolulu*—Marie Handly, 240 Lewers

IDAHO

*Boise*—Christopher Scott, Pinney bldg

ILLINOIS

*E St Louis*—Florence Schaefer, Broa view hotel
*Chicago*—W I & Anna Hoschouer, 306 Wabash; Nellie McCollum, 64 W Ra dolph; Edith Reynolds, 116 S Mich gan; Janet Beaudry, 410 S Michiga Margaret Halsey (col) 104 E 51; He rietta Gorden (col) 4307 S Michig
*Decatur*—Maud Kellogg, 317 W Decat
*Moline*—Unity, Le Claire hotel
*Peoria*—Glenna Arrowsmith, 218 Dec man; Mabel Daughtry, 305 S Bourla
*Rockford*—Bonnie Brown, Empire bldg
*Springfield*—Eva Conover, 414 E Ada

INDIANA

*Anderson*—George Townsend, 217 W liams blk
*Ft Wayne*—Cleo Lee, 220 E Jeffers
*Indianapolis*—Dale & Donna Newsu Claypool hotel; Frederick Andrew 8 E Market
*Kokomo*—Lydia Simpson, 523 S Was ington

IOWA

*Cedar Rapids*—Mabel Swanson, 1015 Ave SE
*Des Moines*—Betty Stitt, 42 & Rolli
*Sioux City*—Elizabeth McClaughry, I surance Exchange Bldg

KANSAS

*Hutchinson*—Nona Kerfoot, 316 W 15
*Topeka*—Harriet Pfouts, Jayhawk hotel

*ichita*—Carl Moran, Eaton hotel

KENTUCKY

*vington*—Clara Conway (col) 114 W 11th

*uisville*—Maebel Carrell, Ruth Gilpin, Cecilia Cardwell, Theresa Rehm, 1322 S 4; Ruth Cox (col) Pythian temple

LOUISIANA

*w Orleans*—Elois Echlin, 222 Balter bldg; Lillian White, 604 Canal

MAINE

*rtland*—Omer Hodgman, 562 Congress

MARYLAND

*ltimore*—E Roy Feldt, Emerson hotel

MASSACHUSETTS

*oston*—John Baughman, 30 Huntington

*mbridge*—Edna Titus, 681 Massachusetts

*rcester*—John Baughman, Academy bldg

MICHIGAN

*n Arbor*—Marie Munro, 310 S State St

*rmingham*—Virginia Shipley, Community house

*troit*—Herbert Hunt, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 15 E Grand River; James Elliott (col) 8637 Oakland

*Lansing*—Roxie Miller, 224 Abbott

*int*—Edmund Risk, 1019 Detroit

*and Rapids*—Ida Bailey, 63 Jefferson

*lamazoo*—Amy Moffett, 209 W Dutton

*asing*—Harvey and Ida Best, Olds hotel

*ntiac*—Walfred Taurainen, 72½ N Saginaw

*al Oak*—Maud McCulloch, 101 S Troy

*ginaw*—Edmund Risk, Bancroft hotel

MINNESOTA

*nneapolis*—Lila Ranney, 2300 Hennepin

*Paul*—Nellie Hohenwald, New York bldg

MISSOURI

*fferson City*—Amanda Clibourn, 319 Ash

*nsas City*—Louis E & Ethel Meyer, 913 Tracy; Ida Palmer, Jewell bldg

*e's Summit*—Nettie Welborn, Unity Farm

*nay*—Julia McKee, 284 Lemay

*ringfield*—Unity, 224 W State

*Joseph*—Osla Jones, 12 and Felix

*Louis*—Elsie Abbott, 119 N 7

Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway

MONTANA

*llings*—Mary Wessel, Northern hotel

*zeman*—Mary Wessel, Baxter hotel

*te*—Mary Wessel, YMCA

*eat Falls*—Unity, Columbia bldg

*ingston*—Mary Wessel, Elks hall

*issoula*—Maidie Van Etten, 200 E Pine

NEBRASKA

*ncoln*—Blanche Evans, Peterson bldg

*maha*—C N & Hallie Broadhurst, Electric bldg

NEVADA

*no*—Robt & Fay Caswell, Clay Peters bldg

NEW JERSEY

*Montclair*—Gladys Stevenson, 82 Church

*Newark*—Edith Berry, Berwick hotel

*Plainfield*—Helen Zagat, Babcock bldg

NEW MEXICO

*Albuquerque*—Mina Stevenson, 112 N 6

NEW YORK

*Albany*—Marian Hoagland, YWCA

*Binghamton*—Unity, Arlington hotel

*Brooklyn*—Ella Pomeroy, 3 Albee sq

*Buffalo*—Lillian Matthews, 271 Delaware

*Flushing*—Adele Woodruff, 135-42 40 rd

*Ithaca*—Unity, 113 S Cayuga

*Jamestown*—Lillian Matthews, YWCA

*New York*—Georgiana West, 1 W 47; Crichton Boatwright, 500 5 ave; Josephine Siemon, 400 E 59; Stella Wrenn, 853 7th ave.; Courtenay Johnson (col) 2523 7th ave; Nanna Sutton (col) 137 W 110

*Rochester*—Elise Rosenburg, Seneca hotel

*Roslyn Heights*—Adele Woodruff, 58 Mineola

*Syracuse*—Ethel Higgins, Mae Lundahl, Onondaga hotel

*Troy*—Marian Hoagland, 27 4th

*White Plains*—Ocoa Moore, 123 Court

OHIO

*Akron*—Ralph O'Day, Jessie Maloney, 34 S High

*Alliance*—Unity, 242 E Main

*Canton*—Octavie Martial, 203 6th NW

*Cincinnati*—Effie Smith, 3047 Madison

*Cleveland*—Earl & Martha Anthony, Hotel Cleveland

*Columbus*—William Quinn, 50 W 5 Ave

*Dayton*—Ethel Crouch, Canby bldg

*Hamilton*—Louise Tahse, 117 Ross

*Marietta*—Orilla Werner, 424 Front

*Marion*—Mercedes Fossler, YWCA

*Springfield*—Nora Elliott, Tecumseh bldg

*Toledo*—Wallace Tooke, Commerce Bank bldg

*Warren*—Everett St John, 2d Natl Bank bldg

*Wellington*—Margaret Jones, 419 Courtland

*Youngstown*—Everett St John, Home Sav & Loan bldg

OKLAHOMA

*Tulsa*—Grace Kehrer, 714 S Boston

*Oklahoma City*—Alice & Schuyler Cronley, Midwest bldg

OREGON

*Eugene*—Cleoda Dawson, 1569 Oak

*Portland*—Marion Lance, 811 NW 20

PENNSYLVANIA

*Philadelphia*—Margaret Feldt, St James hotel

TENNESSEE

*Memphis*—Elizabeth Chester, Hotel Chisca

*Nashville*—Mary Turner, 1816 Broad

TEXAS

*Amarillo*—Eugenia Lane, Blackburn bldg

*Dallas*—Ruth Gillespie, 2030 Commerce
*El Paso*—Mabel Peck, 305 E Franklin
*Fort Worth*—Ruth Gillespie, Texas hotel
*Houston*—Lillian Brass, Milam bldg; Corine Smith (col) 1302 Schwartz
*San Antonio*—Mary Myles, Maverick bldg

WASHINGTON

*Bremerton*—Marian Brown, Civic Recreation bldg
*Kennewick*—Beulah Scott, Arrow Grill
*Seattle*—Myron & Estelle Key, Arcade bldg
*Wenatchee*—Beulah Scott, Columbia hotel
*Yakima*—Beulah Scott, 109 S 4

WEST VIRGINIA

*Huntington*—Daisy Daggett, Lewis Arcade, Rooms 507-09

WISCONSIN

*Beloit*—Bonnie Brown, 1347 White
*Racine*—Lu Verna Bauer, 610 S Main
*Milwaukee*—Elmer Gifford, 208 E Wisconsin

CANADA

*Calgary*—Unity, 221A 8th ave W
*Edmonton*—Unity, Birks bldg
*London*—Mary Dunning, 432 Clarence
*Regina*—Unity, Thompson blk
*Toronto*—Donald O'Connor, 2249 Yon
*Winnipeg*—Edna Bowyer, Russell Kem Belgica blk

ENGLAND

*London*—Parker Drake, Ruth Hacking, Stanhope Terrace, Bayswater Rd Lo don, W 2
*Macclesfield*—Dora Johnson, The Hom stead, Rushton
*Easington Village*—Thomas W Merringt 11 Sea View, Co Durham

## The Purpose of Unity

Unity School of Christianity is a religious-educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teachings of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity center or a Unity church are free to keep their affiliation with any church they desire.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, how it brings man into an understanding of divine law.

Accept what, in the Unity teachings, appears to you to be Truth, and withhold judgment on the remainder until you understand it better.

# Both Riches and Honor

By Annie Rix Militz

Man need not fear that the prosperity that comes him through his expression of God will restrict his her blessings, nor that it will impoverish someone else. osperity that is of God does not take wings; it is not nporal and changeable but eternal.

"Prosperity is of God, like life, health, and strength," ys Mrs. Militz and it is in this attitude of mind at she would have her readers step forth and claim eir divine heritage of good.

*Both Riches and Honor,* formerly published under e title "Prosperity," is a book that has shown thousands persons how to take their first steps toward the more undant life. It has proved so helpful through the ars as a Truth textbook for beginners that Unity s reprinted it.

The last six of the twelve lessons of *Both Riches d Honor* are spiritual treatments and include treat- nts for establishing prosperity in the home and for ceeding in the business world.

*oth Riches and Honor* is priced at $1 in the standard edition.)

# *Appearing in Other Unity Magazines This Month*

## *What Is Peace?*

"What is peace, and how shall we define it?" ask Doris Ruth Peeler in January *Daily Word* in her articl entitled "Peace of Mind." With our own heart tellin us that peace is the serenity and harmony of God com into our life and heart through our perfect onenes with Him, we know there is something we can do t attain it. Mrs. Peeler explains how Truth affirmation and a calm, quiet attitude of mind poised in the reali zation that God is always within can overcome an kind of fear that seems to threaten our peace. You ar sure to find inspiration and new determination to pu aside all fear and then to put your trust in God.

## *Beginning to Live the Christ Way*

In the January 6 issue of *Weekly Unity* appears a article by Zelia M. Walters entitled "Beginnings." Mrs Walters's article is based on the story of a youth i a small kingdom who suddenly learned that he was th next in line for the throne. When he expressed th desire to learn how to be a good king, he was invite to live with the king. Thus he learned how to gover himself and his people. Mrs. Walters explains that it necessary to live with Christ in order to know how t live the Christ way and that one must take Him as one companion in all the duties of the day. For exampl a housewife should take Christ with her in preparin meals, in sending the family off for the day, in meetin gossipy neighbors, and so on.

## *New-Year "Resoluting"*

Charlie Brewer said he did not believe in new-year esoluting" and neither did "Paw." David and the her boys did not like to argue with Charlie, but avid did say he believed in making resolutions to im-ove his habits. His explanation was so impressive at Charlie admitted, "Huh, you make it sound im-rtant." Making new-year resolutions will sound im-rtant to children who will read the *Wee Wisdom* ory, "New-Year Boomerang," by Lawrent Lee.

## *Service with a Soul*

"Too often service is just a word, listlessly in-preted but aggressively advertised," writes Clifford ayne in his *Good Business* article entitled "Service th a Soul." Mr. Wayne writes about C. H. R., an surance salesman who has become vice president and rector of one of the largest insurance companies. Be-use his article is replete with examples of C. H. R.'s rvices to customers and to his co-workers, any busi-ssman or businesswoman can profit by reading it.

## *Talent Seeking*

Jim not only suffered periods of depression but so periods of high spirits at which times he might uggle to "put over" some big deal that was sure to ake him a great fortune in a short time. One by one embers of his family attempted to give him some ad-ce, but Jim did not respect their opinions. The things at happened to Jim, and the moods his family were lled on to endure are vividly related in *Progress* by arold S. Kahm in his story "Lend a Hand."

# Unity Books and Booklets

Beginning Again — Letters of Myrtle Fillmo
God a Present Help — New Ways to Solve Old Proble
Lovingly in the Hands of the Father — Whatsoever Ye Shall A
Lessons in Truth
(The books listed above are $1 each in standard edition; $2 de luxe binding)

## For Beginners

| | | |
|---|---|---|
| Both Riches and Honor | standard only | $1. |
| How I Used Truth | standard only | 1. |
| Working with God | standard only | 1. |
| God Is the Answer | standard only | 1. |
| Lessons in Truth | *Russian, Spanish, Dutch* | 1. |
| Master Class Lessons | de luxe only | 2. |
| Six-Day Healing Practice, A | *Spanish* $.10; *English* | . |
| The Great Physician | standard only | 1. |
| The Mental Equivalent | *German* $.10; *Russian* | . |

## For Healing

| | | |
|---|---|---|
| Christian Healing | de luxe $2; standard | 1. |
| Divine Remedies | | . |
| Jesus Christ Heals | de luxe $2; standard | 1. |
| Truth Ideas of an M. D. | standard only | 1. |
| You Can Be Healed | de luxe $2; standard | 1. |

## For the Home

| | | |
|---|---|---|
| Meatless Meals | cloth | 1. |
| You and Your Child | de luxe $2; standard | 1. |

## For Inspiration

| | | |
|---|---|---|
| As You Tithe so You Prosper | | . |
| Finding the Christ | *Russian, German, Swedish* $.10; *English* | . |
| Have We Lived Before? | de luxe $2; standard | 1. |
| Inner Vision | | . |
| Mightier than Circumstance | de luxe $2; standard | 1. |
| Prosperity | de luxe $2; standard | 1. |
| Sunlit Way, The | de luxe $2; standard | 1. |
| Unity's Fifty Golden Years | paper | 1. |

## For Devotion

| | | |
|---|---|---|
| Bible, American Standard Edition | | 4. |
| Book of Silent Prayer | | . |
| Contemplation of Christ, The | | . |
| Effectual Prayer | standard only | 1. |
| The Silence | | . |
| Unity Song Selections | cloth | 1. |

## For Advanced Study

| | | |
|---|---|---|
| Christ Enthroned in Man | de luxe $2; standard | 1. |
| Know Thyself | de luxe $2; standard | 1. |
| Metaphysical Bible Dictionary | | 5 |
| Mysteries of Genesis | de luxe $2; standard | 1 |
| Talks on Truth | de luxe $2; standard | 1 |
| Teach Us to Pray | de luxe $2; standard | 1 |
| Twelve Powers of Man, The | standard | 1 |
| What Are You? | de luxe $2; standard | 1 |

## Greeting Booklets

| | | | |
|---|---|---|---|
| Are You Getting All You Want from Life? | .10 | Joy Cometh | |
| Breath of Immortality | .10 | Life Is Consciousness | |
| Challenge of the Dawn, The | .10 | Prayer of Prayers | |
| Daily Resurrections | .10 | Protecting Presence, The | |
| First Things First | .10 | Recipes for Living | |
| Gifts for the Christ | .10 | Song of Life, The | |
| Great Helper, The | | The Mental Equivalent | |
| *French, English* | .10 | Turning Point, The | |
| God Is Blessing You Now | .10 | Twenty-Four Golden Hours | |
| He Passed This Way | .10 | Way of Faith, The | |
| Holy Bread | .10 | Where Blessings Begin | |
| | | White as Cotton | |

(12 copies of these booklets for $1. Envelopes included)

## For Children

Jet's Adventures — 1

# NEWS from UNITY

## bank You!

Unity wishes to thank you
your co-operation in send-
, your Christmas orders
ly—some of them arrived
September!

This year, not only at Christ-
s time but the whole year
ough, we have seen evi-
nce of your increasing in-
est in having your friends
d relatives become ac-
ainted with the teaching of
ity. Your orders for books,
oklets, and magazines have
oved your desire to help
ers to help themselves in a
e and enduring way; that
by showing them how to
knowledge the presence and
wer of God at all times.

Your fellowship with us in
ith strengthens and re-
ws us in our resolve to
blish and proclaim the glad
ngs of peace on earth to
n of good will until all
n everywhere truly know
d express good will.

## *Bless Your Unity Gifts*

If some of the persons to whom you sent Unity books or magazines are greatly in need of spiritual help and guidance, we know you will not consider your work finished when you hear they have received the publications. We know you will pray that they may learn to receive the help of Jesus Christ.

H. Emilie Cady explains that we cannot always talk direct to a person about his difficulties, but we "can tell him mentally [silently] that Christ lives within him, and makes him free, forever free; tell him that he manifests the Holy One wherever he goes and at all times, for there is nothing else to manifest. And then you see to it that you do not recognize any other manifestation than the Good in him." We trust this thought will help you in blessing those on your Unity gift list.

## *Streamlined Living*

"Streamlined Living" is the title of a series of six articles by Kathryn Sanders Rieder, which will begin in the February issue of *Unity* magazine. Mrs. Rieder explains that with the principle of streamlining

successfully applied in industry it would be to our advantage to streamline our life. According to Mrs. Rieder we have accumulated attitudes and ideas capable of holding us back when we should be advancing.

"Streamlined living is as old as Truth and as new as tomorrow, for it is an ideal that lifts us to new hopes, new opportunities, and new joys," writes Mrs. Rieder. "The old world is gone and there are things that will never be the same. But we can live in a way that will help others more and at the same time bring each a deeper sense of fulfillment."

We look to Jesus as the great teacher of Truth. His words were Truth. He received them from the source of all Truth.—*Richard Lynch; Know Thyself.*

## *The Master's Ten Laws of Human Relations*

When the two-part artic "The Master's Ten Laws Human Relations" appear in the April and May (194 issues of *Good Business,* so fine comments were receiv from business executiv many of whom requested p mission to reprint the arti for circulation among th employees.

One man, a superintend in a plant of one of Americ largest manufacturers of fa machinery, after writing permission, reported that was sending the article out 8,000 employees.

Because of the enthusias response to the article, have reprinted it in pamph form, and copies are availa

without charge upon requ You may have as many co as you care to distribute.

(*Good Business,* Uni magazine for Truth stude in the business world w want spiritual guidance greater personal efficiency resourcefulness, is planne meet the needs of any p gressive man or woman.)

## ild Uses Prayer of ith; Overcomes Fear

The Prayer of Faith is re- ted many times by mem- s of the Good Words oster Club, a group of e *Wisdom* readers who are dged to speak good words, uk good thoughts, and do d deeds.

The following letter is from eleven-year-old member:

Before I became a Booster ad fear of operations, of tors, of horses, and most all, of dentists. When I ned the Good Words oster Club I memorized e Prayer of Faith. I sud- ly realized I had forgotten . Now my hobby is horse- k riding. Also I like to go he dentist."

Booster Club members

te to their secretary at ty headquarters when they e problems of any kind. e secretary writes letters of ouragement to them and ds their requests for prayer Silent Unity. Thus the oster Club helps its mem- s form the habit of seek- spiritual guidance.

## *Finds the Secret Place*

An appreciative student of the Unity Correspondence School writes: "I am sending you another lesson. I cannot express to the fullest extent how deeply the Truth of this lesson has gone, but it has

helped me to experience some of the greatest joys I have ever known. During the past year I have served as president of the parent-teacher association, besides serving my family as wife and mother. I know that I am about my Father's business. I have discovered what it is to abide for a time in the secret place, and someday I hope I can be aware of God's presence at all times."

If you desire to acquire more knowledge of Truth, why not investigate the Unity Correspondence Course, a plan of study by which thousands have prepared for their own spiritual growth and for the leadership of others. For information, write to the Correspondence School Department, Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

## *Unity's Spanish Magazine,* El Sembrador

The mailing list of *El Sembrador,* Unity's magazine for Spanish-speaking friends, is growing steadily. Many persons in South America, Central America, Mexico, and

Puerto Rico have written to tell us how much the Unity message in their own language means to them.

The number of subscriptions has grown to proportions that merit the publication of *El Sembrador* bimonthy instead of quarterly as has been done since the inception of the magazine. The first issue to be presented under the bimonthly system will be for January-February, 1946.

Unity will continue to issue *El Sembrador* without cost to all who are interested in the Unity message in Spanish. The current issue will be sent to anyone upon request. Anyone desiring to receive *El Sembrador* regularly may do so by asking that his name and address be placed on the *El Sembrador* mailing list.

Since no subscription rate has been established for *Sembrador,* Unity is assist in the publication of t magazine by friends who se love offerings to our Go Neighbor Fund for th worth-while purpose.

## *"Educates in Principle"*

A *Weekly Unity* subscri in Iowa writes: "I beli *Weekly Unity* is one of t most wonderful magazines have ever read, for it not o educates in principle but lumines the human heart w faith, inspiration, coura and hope, and gives the rea a new and heavenly vis I realize that I shall never able to repay you for wha have learned and am learni from you; for I know would be impossible for to place a value upon wha am learning from you."

*Weekly Unity* is Uni eight-page paper that is p lished weekly and cont articles that appeal to pers new in Truth as well as those who have read Tr literature for some ti

**Jesus knew the tr about God and Himself. knew that the real nature God is Father; and that kingdom of God is wit man.—*Ernest C. Wils The Great Physician.***

# New Beginnings
# nd New Blessings . . . .

With the beginning of the new year act upon the
ne impulse within you to make a new beginning in your
To do this you may need to change your viewpoint with
rence to many phases of your life. To help you begin the
year constructively Unity recommends

BY FRANK B. WHITNEY. This book contains seven lessons that can give you new vision and new courage. Mr. Whitney out of his great understanding heart wrote friendly, appealing spiritual messages. For whatever situation that seems to have you in bondage at present you are sure to find in BEGINNING AGAIN those just-right gems of understanding that you need to lift you above your problem. For example, one
he lessons is entitled

aking a New Start
Personal Finances"

This lesson should be especially helpful to those who are bewildered by their transfer from wartime to peacetime em-
yment. Other lessons are just as uplifting and will suggest
ou new beginnings that will bring new blessings into your
and affairs.

Why not begin the new year with a careful study
BEGINNING AGAIN, the book that will help you to see
r world in a new light. BEGINNING AGAIN is available
wo bindings: de luxe at $2 a copy, and standard at $1 each.

NITY SCHOOL OF CHRISTIANITY
917 TRACY, KANSAS CITY 6, MO.

# *Turn Your Dreams into Demonstrations in 1946!*

If in your heart you cherish a worthy dream, God will help y to achieve its fulfillment. Every sincere, unselfish desire t you have was implanted in you by your all-loving Father, w wants you to claim your good. So why wait longer? Begin n to demonstrate your dreams into visibility! Let 1946 be year of your greatest demonstrations of God's love a abundance!

For practical guidance in turning your dreams into dem strations you can find in the Prosperity Bank plan just the h you need. It is a daily program of realization that the Fath abundance is already yours.

When you send for a Bank, Silent Unity prays with you your success. Each day as you pray, remember to bles portion of your substance and place it in the Bank. The amo you save may be used to send UNITY magazine gift subscr tions to your friends, thus giving you a convenient way sharing the truth of God's love with others.

---

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray w me for a successful demonstration. I will use the drill seven weeks save $3 for the three *Unity* magazine subscriptions (one year ea listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

# WEEKLY UNITY

## *is like a friendly message from home*

WEEKLY UNITY is a dependable messenger of love and good will that goes out from Unity headquarters every week to countless readers, many of whom tell us that it is as comforting as a love-filled letter from home.

**EEKLY UNITY TEACHES.** WEEKLY UNITY readers every week find: carefully chosen articles by authors who give information and instruction about Truth principles and how they have used them; the Unity interpretation of the International Sunday school lessons; and selected quotations from other well-known religious magazines.

**EEKLY UNITY GUIDES.** WEEKLY UNITY guides its readers in right thinking and harmonious living by presenting in each issue an article by Lowell Fillmore and a message from Silent Unity.

**EEKLY UNITY INSPIRES.** All articles and features of WEEKLY UNITY meet the test of dynamic simplicity, therefore WEEKLY UNITY is a dependable 8-page paper that from every paragraph echoes the voice of the Spirit of truth.

You can depend on WEEKLY UNITY just as do thousands of readers who continue their subscriptions year after year, because they find in each week's copy just the message they need. Published fifty-two times a year, WEEKLY UNITY is priced at only

**$1 for a year's issues.**

NITY SCHOOL OF CHRISTIANITY

917 TRACY, KANSAS CITY 6, MO.

# Shining Citadel

Ruth Harwood

Our inner temple is a thing apart,
Forever calm and sacred in the heart.
It is a structure born of truth and love,
A gleaming tower rising high above
The valley of all mortal suffering.
And to this sanctuary we may wing
At any moment, finding sure release;
Within its sheltering walls a shrine of peace.